The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

From the Church of England Magazine.

THE DYING BOY.

BY ANNA SAVAGE.

"Come nearer, mother, raise the curtain high,
And let us look upon the spangled sky;
Leave still thine hand in mine. Put back the hair
That clings around my brow; say, wilt thou wear
One of these tangled curls when I am dead,
Nor tears too bitter o'er the relic shed!
My Saviour calls me to a heavenly home,
And angels near me gently whisper, 'come;'
While from their golden harps the echo rings,
I hear the rushing of their shadowy wings.
Listen, my mother, tho' thy voice be sweet
Unto mine ear, the gladsome strains that greet
Thy slumbering boy have tones of deeper love,
Murm'ring about my couch, around, above,
Like music in the air. When in the sea
The red sun nightly sets, it seems to me
That angels must be there, and track their way
From the bright chambers of eternal day.
Thou'lt think of me when thou dost look on high,
In those blest mansions, far beyond the sky;
Thou'lt think of me, I know, when earth seems fair,
And summer blossoms scent the sunny air;
O, then remember that my lot will be
Where flowers unfading bloom, that I shall see
Thousands of dazzling creatures that below
Have walked in righteousness, and that I go
Where, in the glist'ning robes, around the throne,
A halo bright reveals the Holy One.
Mother, thy face is from me, but I feel
The fast warm tears that o'er my weak hand steal;
And thou dost tremble. If I ceaseless find
Thy fond love, ever watchful, ever kind—
If thy untiring care no change could see,
Think what God's changeless love for us must be;
Tho' slumber o'er thy anxious heart may creep,
There's One whose eye of love will never sleep.
Dark shadows o'er my eyelids steal along,
Say, dost thou hear the angels' swelling song?
If thou couldst listen to their joyful hymn,
But, mother dearest, e'en thy form seems dim;
Thou wilt not leave me tho' the night is come?
Wouldst thou couldst lead me to my radiant home;
Come nearer yet, and still my cold hand keep,
And O, sweet mother, now I fain would sleep."

Brandstairs, September 28th, 1842.

From the London Legal Observer.

DUTIES OF ATTORNEYS.

The following charge of Mr. Justice *Willis*, in the Supreme Court at Melbourne, respecting the duties of an attorney, is extracted from the Sydney Herald of 25th May last:—

"I have unfortunately more than once had occasion to censure the conduct of some of the attorneys of this court, and have recently been compelled to strike one off the rolls for refusing to explain certain transactions with his client, which appeared to me dishonorable and unjust. It may be well, therefore, if I avail myself of this occasion, when applications have been made by gentlemen to practice in that branch of the profession, candidly to state what I conceive to be the duty of an attorney, solicitor, and proctor of this court.

I repudiate the common doctrine that it is meritorious in a lawyer alike inflexible to support the cause of his client, be it *good or bad*. An attorney ought, I think, to the utmost of his ability, to acquaint himself with the merits of every case in which he is consulted. He should discourage suits for frivolous and trivial demands. He should never attach himself to persons who, from a pretended zeal against imposition or oppression, or through a pertinacious humor and an unreasonable jealousy of their most minute rights, are involved in *perpetual contention*. He should not, in deference to a wealthy or powerful client, much less for the sake of gain, undertake a cause which does not appear to be just, except the fact on which the merits turn, is uncertain, or the construction of law is doubtful; and less still should he support the best cause by falsehood, or prevarication, or suppression of the truth, or by laying an undue stress on suspected evidence. He ought not to encourage, or (if avoidable) produce, bold and daring witnesses, disposed to make free with truth, that they may ensure a victory. He should never oversweve nor intimidate the adverse party, or take an advantage of an oversight in his counsel or attorney, or of want of form in the pleadings, unless where he stands on the defensive, and the attack on his client is notoriously injurious. He ought not to mislead nor impose on the court, if in his power, nor prolong the cause, nor enhance the costs, though at the expense of his adversary; nor appeal from a decision, unless he is persuaded in his conscience, and advised by his counsel, that (what may sometimes happen through the fallibility of all human judicature) the determination is erroneous in point of substantial justice.

In all other cases as soon as judgment is given, or the decree pronounced, he should persuade his client to acquiesce; nay, if while the suit is depending, he receives conviction that his client's demand or defence is ill-founded, he should advise him to drop the suit and agree with his adversary; and if such adversary be poor, or has been injured by having his just right withheld or impeached, to make him ample reparation. Should the decision be in favor of his client, but appear to be a hard though just sentence, he ought not to encourage him to take the utmost advantage of the rigor or power of the law, while equity or poverty call for compassion or abatement.

In criminal cases he should act with spirit and resolution against hardened and daring offenders, but should be very cautious not to injure nor oppress, and much more so not to add insult to severity. Process of law is often slow, in order to preserve the unwary or unskilful from being surprised, and to afford the fairer opportunity of bringing truth to light; but delays should never be indulged in where a decision can be speedily obtained without derogating from justice. In giving advice on mortgages or purchases, or in any money transactions, an attorney should discourage every undue advantage of the ignorant, unwary, or necessitous. When the debtor is insolvent, the attorney should promote equality in payment. Where a debtor is unfortunate, the attorney should dispose the creditors to show favor and compassion. Where the debtor shows himself to have been a designing villain, the attorney should shun all unnecessary connection and communication with him. In settlements and other family transactions, secrecy is more especially requisite. Great attention should be had in disposing of estates by wills, so that no credit for may remain for any length of time unsatisfied, and that peace and harmony may be preserved among the children and relatives of the testator. Care should be taken at all times, and especially when the testator's faculties are in any wise impaired, to procure witnesses of undoubted reputation to the execution of the will.

There are other matters within the scope of an attorney's duty, which, without paracularising, will be best performed by his observing the golden rule of *do to others as he would be done by*. Thus will attorneys free the profession from the reproach with which unworthy members have stained it, and be a blessing instead of a curse to the community, the ornament and not the bane of society; the faithful guardians of the laws of their country, and best supporters of our courts of justice. That there are many excellent attorneys I am able to testify, but that there are others of a very different stamp, I am reluctantly bound to admit. It will always be my care, however, to support the upright, and uproot the bad, and thus endeavour to preserve without blemish or disorder the most powerful engine for putting the laws under which we live into salutary operation."

From the London Record.

MALTA.

About twelve months since we published an appeal in behalf of scriptural exertion in this island. Three natives had been converted from Romanism, and were employed in reading the word of God in the vernacular tongue, and acting as catechists. One of these, Dr. Bonavia, was taken up by the Colonial Church Society, from one of the recent papers of which we extract the following passage:—

"FROM THE JOURNAL OF DR. BONAVIA, CATECHIST, IN MALTA.

"I had a conversation with a priest, who is monk, and one of the secular clergy, a subdeacon, on different points of religion, namely, on the supremacy of the Pope, the invocation of saints, the prohibitions with regard to food, and the marriage of the clergy, the mass, and the adoration of images, shewing the disagreement between their religion and that of Protestants on those subjects. With the Bible in my hand I showed them that the former is opposed to the word of God, while the latter faithfully follows Christ. The monk, although I have had several similar conversations with him, appeared to-day better persuaded and less prejudiced than before; so that after I had spoken, he said, 'It is most true; the system of the Church of Rome is a mass of confusion, leading souls to destruction.' The subdeacon, who for the first time heard such statements, said, with surprise, that he had never known or heard such things; and as he believed the Scriptures to be truth itself, the subject demanded serious reflection. Seeing him disposed to receive the truth, I encouraged him to search for it as for a thing of the greatest importance for the salvation of the soul, and which he might attain with the assistance of Holy Scriptures. Since we err, not knowing the Scriptures nor the power of God,' therefore, I urged him to 'search the Scriptures,' referring him to Matt. xxii. 29, John v. 39; adding that we must not believe doctrines opposed to the Scriptures nor those who teach so, since they are the false prophets against whom Christ has warned us. I referred them to other passages, pointing out that the councils, in adding other doctrines, had committed a crime; and that those commanded by the Council of Trent are heretical because contrary to the word of God, and invented for the gratification of avarice. (2 Pet. ii. 1—3.) The subdeacon, though astonished to hear these statements, turned to the monk, acknowledging what I had said to be most clear; to which the monk assented. In order to strengthen his convictions, I gave him a small work which I had written and printed in answer to the bishop's pastoral letter prohibiting the hearing and reading the Bible. The conversation lasted more than two hours. The subdeacon, some days after, said to me, he considered the arguments in my book could not be invalidated, being based upon Scripture, and asked for a Bible."

"We commenced our Monday service with the usual prayers from the Liturgy, which were followed by a hymn. Then, having read the sixth chapter of the Epistle to the Romans, I endeavoured, from the seventeenth verse, to enforce the duty of thanking God, by the example of our life, for the teaching we had received from his holy word; for having discovered from it the ways of true religion; and for having been transformed by means of it so as to become true Christians; and concluded the service with prayer for the blessing of God. My hearers were forty in number; several of them seemed more affected by what they heard them by their own circumstances. I especially mention an old man of eighty, who comes every Monday a distance of five miles to attend our service."

For the Episcopal Recorder.

THE MISSIONARY IN THE DESERT.

Messrs. Editors,—Mr. Gobat, one of the persevering missionaries to Abyssinia, relates in the following terms, a striking instance of the merciful and watchful interposition of Providence.

I would invite your readers with myself to learn from it a deep and abiding sense of trust in God. In even the darkest hour of affliction or distress, may each heart breathe forth the pious resolution:

In midst of dangers, fears and deaths,
God's goodness I'll adore
And praise Him for His mercies past,
And humbly hope for more.

ONION.

"When I left Gondar, a famine prevailed there. I was accompanied by twelve men and had thirteen days' journey to make across a country almost a desert, while I carried provisions but for *four* days. On the night of the fourth day, the remains of my provisions being prepared, I retired alone to pray my heavenly Father to send me bread for the next day. We then lay down, and at day-break set off on our route, fasting. Our road led us, at some distance, to a village where a woman lived, a relation to a man of my acquaintance. I sent, according to the custom of the country, two of my men to salute her on my part, but without asking for any thing. Immediately this woman sent me two servants bringing bread, meat and wine, so that we had enough to satisfy us all, and even to give to the poor who followed us. The next day we arrived, at night, near a fountain of water, and prepared to pass the night there without knowing where we should obtain food, when I saw coming towards me two men who told me that their master, the governor of the district, having learnt that I was on the way, had sent them to invite me and my company to go and lodge with him. His house was situated on a hill not far off; we went there and had all our wants supplied. In the morning my men went on while I remained conversing with the governor. In descending the mountain alone to rejoin them, I cast my eyes on the desert we had to traverse, and asked myself: 'Will the Lord provide a table for thee in this desert?' But God strengthened my heart, and I committed myself entirely to Him. Nor was my confidence deceived. At night, after having travelled till sunset, we arrived at the bottom of a small inhabited valley, where we found two men with provisions, which our host had sent on before day-light, and which supplied us for two days. The day following, we passed near several villages, but the Lord did not send us provisions, because we had already received our bread for that day. When these provisions were spent, seeing the country become more and more desert, I was on the point of saying to my men: 'To-day we can fast.' But my conscience checked me, and I said nothing, and strove to drive away my unbelief. We continued our journey without meeting a single habitation; but before the close of the day, we found a man sitting by the roadside with a basket of bread and meat and a pot of beer, who told me that his master, living a league and a half off, had sent him with these provisions for travellers who might be passing. Thus God provided for us during this journey. I had among my men a young man who had often heard me say at Gondar, that it was from God and by Jesus Christ alone that we should ask IT every thing which we need, but that we ought not to ask the saints or the virgin. When our provisions were exhausted, he had said to himself: 'Let us see now if he will act as he teaches; and if God will come to his aid?' So that the manner in which we were fed by the hand of the Lord affected him deeply, and was the beginning of a saving change.

"What plain proofs of the goodness of God who provides for the wants of all creatures! As he fed, more than three thousand years ago, the Hebrews in their journey through the wilderness, and sent them every day a supply of manna; so he feeds at this day, the poor missionary in the deserts of Abyssinia. "Blessed is the man that trusts in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—(Jer. xvii. 7, 8.)

ELEMENTS OF MINISTERIAL ZEAL.

We extract the following forcible paragraphs from a sermon preached by the Rev. Dr. Storrs of Braintree from the text: *But it is good to be zealously affected always in a good thing.*

Fortitude and *activity* also enter deeply into ministerial zeal. If the grandeur of the object, filling the eye of the minister, admits of no comparison with aught that is earthly, so the weight of his responsibilities, and the greatness of his labors, have no parallel among the responsibilities and labors of the children of this world. He has enemies to encounter, and difficulties to overcome, that lie in the pathway of no other man. Within him, and about him, and beneath him, opposing influences rise up, sufficient to overwhelm any spirit unsustained by power from on high. His own strength is weakness—his wisdom folly. Evil passions agitate him. Inward corruption affrights him. The conflict rages between the law of the mind and the law in the members till he often exclaims, "O wretched man that I am!" And *then*, he meets brazen-faced ignorance at every turn—stubborn prejudice—fixed enmity to God—confirmed habits of sin—abounding errors in forms as various and in spirit as malignant as the gods of the heathen—wiles and stratagems as numerous as the inventive genius of Apollyon can devise—all to be overpowered and cast out of the way ere he can raise the shout of victory, and lay aside his armor.

If the soldier would be crowned with laurels—if the politician or the statesman would wield a permanent influence over the nation's destinies—if the merchant, the mechanic, or the husbandman, would reap a golden harvest from their toils, they must cherish the spirit that never tires, the energy that never yields, the courage that never fails, in the presence of difficulties however formidable. *More* necessary far, is a fortitude that no adversity can subdue, and an activity that no labors can exhaust, in the leaders of God's sacramental host. Accumulated obloquy and reproach must be patiently borne—the indifference of friends must be calmly overlooked—the treachery and violence of enemies must be quietly anticipated—the meanness and sullenness of sectarian animosity—the scorn and virulence of infidelity undisguised—the effrontery and madness of radicalism, and the fiendish blasphemies that flow out from human hearts against the God of heaven, have always marked the history of Zion, and summoned her defenders to earnest conflict and patient endurance. But under the guidance of the hallowed zeal that animated prophets and apostles, they have never been diverted from their course of beneficent efforts, nor betrayed into a base surrender of the interests committed to their charge. But ready to become all things to all men that some might be saved—cheerfully sacrificing private interest for the prosperity of Zion, and counting it all joy to fall into divers temptations, and suffer an eclipse of their own glory in the increasing splendors of the Son of Righteousness, they have gone onward from conquering to conquer.

Who admires not the spirit of Moses, when descending the mount, and saluted with the shouts of the idolatrous multitude, he broke in pieces the tables of the law, in token of his zeal for the honor of Jehovah! or the spirit of Elijah when left alone, as he supposed, among the thousands of Israel, he addressed himself in terms of unmeasured severity to Ahab and Jezebel, and the priests of Baal! or the spirit of Paul and Barnabas, when waxing bold against the envious and blaspheming Jews, they exclaimed—"seeing ye put the word of God from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles!" What fortitude, what heroism, what simple reliance on the guardianship of heaven was here! "Many bulls compassed them, strong bulls of Bashan beset them round, who gaped upon them with their mouths as a ravening and roaring lion." But these and for the Lord of hosts sustained them! Nor unlike this was the spirit of Ambrose, when he withheld the consecrated elements from the haughty Theodosius, who had imbrued his hands in innocent blood; and the spirit of the venerable Moody, who preferred imprisonment and banishment from his flock, to the prostitution of his office and the desecration of the sacred symbols, at the command of the profligate Canfield. But why enumerate examples of heroic fortitude, when they brighten every page of Christian history, and derive their sanction from him who drove the money-changers and them that sold doves from the temple, with scourge in hand, and then laid down his life further to attest his zeal for God!

"Had you all the philosophy of Socrates, the knowledge of Plato, and the morals of Epictetus, were you furnished with all the divine oratory of Cicero, and with the thunder of Demosthenes; and could you employ all these talents in every sermon you preach, yet could you have no reasonable hope of saving one soul, apart from the spirit of hallowed zeal." And undeniably it is the *will of God* that his ministers be a flaming fire, and not as dead coals, nor even as *live* ones, covered up in *ashes*. In every good thing, let them be "zealously affected." To give men deliverance from the second death, by directing them in season and out of season to the Lamb of God, and by pealing in their ears the thunders of a violated law, demands a fortitude and earnestness that no frowns of power can intimidate, and no allurements of favor diminish. "I have discharged my conscience, and leave the event with God," said Cromwell's intrepid chaplain, while the Protector's cheek colored with anger. And the terrible blast of the trumpet blown by Knox, what ire did it arouse—what threatenings of vengeance did it inspire—yea, and what tremblings too, throughout the hosts of the slaves—but the sculptured stone reveals the whole—"He feared not the face of clay."

Aside from a spirit like this, the highest order of talents will accomplish little. Let the cause of the Reformation, three hundred years ago, have been committed to the hands of Erasmus, or even to the purer hands of the gentle Melancthon, and it had died in its birth. It required the dauntless courage of a Luther, and the intrepid zeal of a Zwingle, to sustain it against the whole ecclesiastical and civil power of Europe; and, combined with these, it demands the caution of the wise Frederick, the indefatigable labors of the immortal Calvin, and the sleepless vigilance of thousands who counted not their lives dear to them, that they might restore to Zion her pristine beauty, and dissipate the cloud which God had thrown over her in his anger!

Entering essentially, then, into that ZEAL which heaven approves, is the spirit of unfeigned piety—the love of various knowledge, prayerfulness, prudence, self-denial, and heavenly-mindedness, ardent love of the truth, and unflinching fortitude and activity in urging the claims of the Gospel. "It is good to be zealously affected always in a good thing."

But injustice would be done to the subject, were it not stated distinctly that there is also "a zeal which is not according to knowledge:" a wide and ignorant fanaticism, which rejects alike the controlling power of reason, common sense, and the Word of God; a frenzy of the mind, which sometimes leads men into the fire, and then into the water, while yet on their way to Jesus. It is the spirit of Munzer, the self-styled servant of the Lord, when calling on the peasantry of Mansfield, to "arise and fight the battle of the Lord," he said, "Heed not the cries of the ungodly—be you pitiless; fire-burns;—let your swords be even zinged with blood!—work while it is day." It is the spirit of the Israelitish captain, who said, "Come, see my zeal for the Lord of hosts!"—a spirit of self-glorification, whose chief characteristics are spiritual pride, self-ignorance, vanity, contempt of the teachings of experience, thirst for power, contumelious scorn of those whose opinions conflict with their own, and violent denunciation of all who question their measures. It is the spirit of Ignatius Loyola, or Emanuel Swedenborg, who, wrapt in an ecstacy of motionless abstraction, enjoy those revelations of heavenly mysteries that supercede the disclosures of the Word of God, and inspire us to the treachery and violence of enemies must be quietly anticipated—the meanness and sullenness of sectarian animosity—the scorn and virulence of infidelity undisguised—the effrontery and madness of radicalism, and the fiendish blasphemies that flow out from human hearts against the God of heaven, have always marked the history of Zion, and summoned her defenders to earnest conflict and patient endurance. But under the guidance of the hallowed zeal that animated prophets and apostles, they have never been diverted from their course of beneficent efforts, nor betrayed into a base surrender of the interests committed to their charge. But ready to become all things to all men that some might be saved—cheerfully sacrificing private interest for the prosperity of Zion, and counting it all joy to fall into divers temptations, and suffer an eclipse of their own glory in the increasing splendors of the Son of Righteousness, they have gone onward from conquering to conquer.

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POWER OF THE CROSS.

That for a lost world there is but one remedy, and this a specific, we know. We know that where Christ crucified is not preached, nothing is done for eternity. Much there may be of sublimity and beauty in the orations of the pulpit; but if Christ crucified be not there, while the imagination may be entertained, all will be to the soul only the beauty of frost, and the sublimity of the desert. This we know. But how the cross exerts this power in conversion, who can explain? The emblem of the brazen serpent teaches us that the influence is persuasive; and what can we say but this, that the cross is God's appointment to do this thing—it is God's ordinance to do this thing! Look at Saul of Tarsus! What stilleth him there at the gate of Damascus? What is this internal and spiritual revelation of a crucified Saviour, which in a moment transforms that proud and haughty fire-soul, and bests him to the ground, and wrings from him the cry, "Lord, what wilt thou have me to do?" and, riveting his gaze on a single object, sends him through the world exclaiming, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" who can tell what this is? Go to Corinth! What is this power at work in the Church there, which, while the cross is lifted up, cleaves the bosom of that stranger who has come into the assembly, perhaps through curiosity, perhaps to scoff, and causes that unbelieving man to fall upon his face, awed, struck down by the manifestation to himself of the secrets of his heart, and there to worship, and adore, and departing thence, to proclaim the presence of Jehovah in the congregation? Who can explain this! And who can say what is that mystery, which, at a single look, can soften and disarm the most inveterate enmity; can unlock, as with a key, a spell, the soul, and untwist all the links which chain it in icy hardness, and break up all the springs and deep fountains of tenderness, and penitence, and love, and cause men to "look on him whom they have pierced, and mourn as one mourneth for an only son, and be in bitterness as one who is in bitterness for his first born." What is all this? I know not. It is a subject, not for discussion, but adoration. My brethren, I know not; I only say, "not of the will of the flesh, nor of the will of man, but of God!" I know not; I only know, (hosannahs to God for this! Oh! cross, cross of my bleeding Lord! may I meditate on thee more; may I feel thee more; may I resolve to know nothing but thee!) I only know it is so. "Then he stood awhile, and looked, and wondered, for it seemed surprising that the sight of a cross should so affect him. He looked, therefore, and looked again, until the springs in his head sent the waters down his cheeks." Such is the simple, but beautiful language of Bunyan, and it finds an echo in many a heart here. And I have only to wave my hand thus, and hundreds in this house would stand up and tell, with starting tears, of this mystery, this unsearchable wonder of the cross. Nor only you. Thousands in other lands, thousands of the heathen, who were yesterday enveloped in guilt and wretchedness, are to-day telling of this power of the cross, and looking and wondering, and looking again, until their swelling hearts run over, and the floods roll down their cheeks. Yes, Oh! yes, thou wondrous cross! and might a sinner, who cannot preach of thee, be permitted to testify, I, too, Oh, my God, ("my soul hath it still in remembrance, and is humbled in me,") I, too, unworthy as I am, could speak.—*National Preacher.*

For the Episcopal Recorder.

ANNUAL ADDRESS OF THE LAST CONFERENCE OF WESLEYAN SOCIETIES IN ENGLAND.

Messrs. Editors,—Having read that address with much satisfaction, I have put to myself the inquiry, "How can I beneficially distribute its leading views?" At once my memory recurred to your excellent periodical, and I now submit to your favorable consideration, the extracts which I have—I hope not carelessly, made. I have struck out such portions of the address which more particularly apply to the country and denomination for whose benefit it was chiefly designed.

Although the Wesleyans differ from us in matters of Church discipline, and in some few points of doctrine, yet we should hold ourselves ever ready to learn wisdom from such earnest fellow-helpers, in disseminating the leading truths of our most holy faith.

Yours sincerely,

ONION.

Lunenburg, N. S., July, 1843.

The present is a season of almost unprecedented anxiety and disquietude. Political affairs seem to promise no repose. Rome is availing herself of every opening and every movement to extend her spiritual despotism and worldly influence. A kindred system, incorrectly called "Anglo-Catholicism," an object of Papal complacency, still prevails in the established Church, and in the literature of the nation. Cold-hearted infidels, who are indebted to Christianity for the little vantage-ground of intellectual standing which they possess, utter forth their proud disregard of all authority, human and divine. Those who are deprived by general distress of earthly good, and who have not the hopes and consolations of religion to fall back upon, are often willing to listen to, and be led by, these blasphemers. Thus a grand compact appears to be formed between unbelief on the one hand, and a corrupted Christianity on the other, to drive vital godliness out of the world. It is in these circumstances that we, as a body of Christian Ministers, solemnly resolve, in the strength of grace, to live for no other purpose than to teach and disseminate those doctrines which we have held from the beginning; and which, as being the attested verities of revelation, have been professed and taught by the holiest and best men of all ages. It shall still be our grand aim to assert the corrupt and guilty estate of man by nature, forgiveness of sins through penitent faith in the sacrificial blood of Christ, filial joy in God through the Holy Ghost as the Spirit of adoption, holiness of heart through the same Spirit as the sanctifier.

As Ministers, then, of our Church, we resolve to do all that we can to provide for the devout and regular observance of all Christian ordinances in our numerous places of worship, and all that we can to secure, by precept and example, that reverence for divine institutions which is one of the evidences of deep, humble, and intelligent piety, and an edifying example of which is sometimes presented by our very opponents. We invite you to a devout observance of the sacramental ordinances. Neglect not to bring your infant children, as soon as possible, to be baptized, in the presence of God's people, not only that they may receive the merciful seal of the evangelical covenant, and be themselves received into the visible church, but that, by mutual faith and prayer, an effectual blessing from above may be invoked upon them. Neglect not to approach the table of the Lord at the regular opportunity, not only to commemorate his death, and to profess his religion, and communion with his people, but in order to seek communion with himself, and thus to become more vital members of his mystic body. Regard the sacrament of the Lord's Supper as a divinely-appointed channel, through which the Spirit may convey, to your penitent and believing hearts, pardoning, strengthening, or sanctifying grace, as your circumstances may require; remembering, that the Gospel way of faith is as remote from a Socinian disregard of things external, as it is from Popish superstitions.

We resolve, beloved brethren, sacredly to guard every privilege which you have had from the beginning and still to provide, according to our ability, as times and seasons shall require, every external institution which shall minister to your edification and growth in grace. To do this, it will be necessary to secure for you and the following generation, a succession of gifted and effective Ministers. Not that we can do this irrespectively of that divine call which we recognize as essential to every true ministry. We educate and ordain none but those whom we believe God calls; and it is matter of rejoicing and thankfulness that he is pleased continuously to raise up so large a number of these amongst us. Yet every thing around us tends to make this educational improvement an indispensable condition:—the rapid spread of superficial knowledge, the controversies of the church, the conflict of opinions, and the learning and zeal of Romanizing opposers of experimental godliness.

But while we are thus led to build up the walls of our Zion, and to fortify the defences against external aggression and internal disunion, we do, above all, humbly and solemnly resolve ourselves to walk more closely with God; and to seek, by constant and believing prayer, for a more fervent, loving, and self-denying piety, only to be realized through a richer effusion of the Divine Spirit upon us. We see how much the character of your piety depends upon ours, and would therefore be jealous over ourselves with a godly jealousy. Holy unction, love to the souls of lost sinners,

and an earnest desire for the universal establishment of Christ's kingdom, are qualities above all price. They are not to be bought with gold and silver. No human light or flame can compensate for the loss of that fire which Christ came to bring upon earth.

If you have found rest to your souls through faith in the atoning blood of Christ, the lack of which makes many even religious men of the present day so restless, then seek to rise yet higher into the divine image, by pleading for those holy tempers, and heavenly affections, which are not only the proximate cause of obedience, but the soul of Christian energy. With these, it is no bondage to labor for Christ, to deny our own will in order to obey *His*, to rebuke sin, to win souls, to incur the charge of singularity, to stand alone. Without them, our words are faint, our efforts feeble.

If you have not found that rest which consists in personal pardon, and the consequent indwelling of the Holy Ghost in you as the Comforter, then make the attainment of this your first and great object. "We which have believed do enter into rest." (Heb. iv. 3.) Humbly wait before God under every prayer, hymn, sermon, and sacrament, expecting to receive. They who thus "hunger and thirst after righteousness shall be filled."

Whatever may be your attainments in piety, be solemn, and full, and regular in making your applications to God in the closet. It is in the closet that we have the most unclouded view of the present mercy-seat, and the future judgment-seat, and it is the place of appeal between both. In the closet our genuine state is the most apparent to our own consciousness: we are neither soothed by music, nor excited by sympathy. We are alone with God, where a third party has no place, and a third influence no office. There deplore your unfaithfulness, be minute in your confession of sin; there supplicate repeated pardon. In times of prosperity and blessing, go to the closet to get your heart attuned to what will be the everlasting work of thanksgiving and praise; and in times of trouble and affliction, to obtain grace suffer cheerfully, and, if it be the Father's will, to suffer yet more. You will, as the season for prayer approaches, often detect in yourself an insensibility of heart, and a tendency to cleave unto the dust, which will appear grievously to militate against the praying spirit. But always disregard such feelings as these. Go to your closet, and force, if it be needful, the words from your lips; the gracious interceding Spirit will make the action gradually more vital, and you will seldom retire till you are filled with sacred shame, that you were ever backward to approach. Go, if you have no other motive, to the closet as a duty, and you will linger in it as a privilege.

We exhort you, too, to the serious and regular observance of family worship. Those who neglect it, lay aside one of the most general and indispensable badges of the Christian profession, and dishonour God, as he is "the God of the families of the whole earth." Domestic Heathenism cannot be consistent with individual piety. Family prayer is necessary to obtain the sanctification of our mutual relationships, and of our family joys and sorrows. It is a safeguard against sin. And what is more than all, it brings down, upon what ought to be "a church in our house," a holy influence which prepares both parents and children for their various places in the church catholic, which is the aggregate of all household churches. Let family prayer be full and copious, not only embracing the wants and interests of the little circle to which it belongs, but, as far as possible, those of the church and the world, and of individuals in special circumstances.

We have, on former occasions, felt it our duty to inculcate upon you the importance of the sanctification of the Sabbath; and so intimately is this blessed institution connected with the purity of our own Christianity, and the salvation of men, that we repeat our earnest admonitions on the subject. Let nothing but affliction, or the duty of waiting on the afflicted, keep you from the house of God when this day returns.

Strongly as we assert the duty of every man to support those institutions of the Gospel which have been dearer to him than life, we assert, with equal emphasis, that we "desire not yours, but you." When external poverty is your lot, then let poverty of spirit be joined with it, and yours will indeed be "the kingdom of heaven." You will have support in the day of trial, and in God's good time, deliverance from it.

In the present season of commercial embarrassment and national distress, when infidels and irreligious men are charging all the sufferings of the community upon the selfish policy of rulers, and upon existing institutions said to be ill-constructed; when the doctrine of a remedial and judicial Providence is scorned, and a general attempt is made to put God *far off* from the affairs of this world; we entreat you, brethren, to own His hand in all the afflictions you see around you, setting thereby an example to others, that they may do the same, and confessing that sorrow is the result of sin. "When he giveth quietness, who then can give trouble? and when he hideth his face, who can behold *Him*, whether it be done to a nation, or to a man only?"

Let not the youthful members of our congregations forget to "give attendance to reading." Let them seek that enlargement and sanctification of intellect which, in connexion with grace, proceeds from searching out the deep harmonies which subsist between those evangelical truths in which they have been instructed, and the whole scope and spirit of the written word. Let them willingly form themselves into classes, or companies, under the guidance and at the call of their Ministers; in order that they may the more successfully prosecute these delightful studies. Nor will the intellect alone reap the advantage. The whole soul will be sanctified through the truth. Piety and humanity will be deeper, the church will be better served, a richer offering will be laid on God's altar, and, instead of the transient excitement which is often produced by the sympathies of others, —a spark which, when breathed on, has only just time to glow and die,—there will be the steady and unfailing excitement which flows from holy principle,—a flame which is as ardent as it is luminous and clear.

We exhort all of you, beloved brethren, in your various stations of duty, to use your utmost efforts and influence to extend the Gospel of Christ, and thus evince yourselves his witnesses. Despise that low and vulgar, as well as sickly and depraved, taste, which craves to be amused, whether with the sparks of wit, or with the merely facetious anecdote. Combine to aid us in promoting a better, a more healthy and spiritual, taste. Aim at enlarged and clear views of the moral grandeur of the cause, and of its claims upon every Christian's heart. Seek to have the case luminously presented to your understanding, and then allow it to exert its full power upon your affections. There is something inexpressibly more sublime and affecting in the simple greatness and practical character of the Missionary scheme, considered in itself, and as it really is, than in any illustrating or rhetorical adornment that may be thrown around it in a description.

Endeavour likewise to promote the efficiency of your respective Sabbath-schools, as well as the week-day institutions. You are casting bread upon the waters which shall be found after many days. In endeavouring to extend the kingdom of Christ, in that diligent and self-denying manner which the Gospel requires, it will be absolutely necessary for us to avoid all useless, lavish, and luxurious expenditure. Absolutely bound as Christians are at all times to deny themselves of superfluities in order that they may have wherewith to give to the poor, and to the varied institutions of the Gospel, it is still more their duty to do this at a time when luxurious ease and voluptuousness are crying national sins. In this day we are required to study and imitate the sterner virtues of the regenerate character. Suffer us, therefore, in the spirit of affection and sacred jealousy, to exhort those of you who are favoured with this world's good, to rise above pleasing and dangerous indulgences, whether ministering to the eye or to the sensual taste, and to set your affections on the things that are above. In this way you are not only disenthralled from the bondage of sense, which itself is a great spiritual privilege, but rendered increasingly able, by influence and contribution, to serve the Redeemer's cause. Of many of our people we may say with much confidence, "how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power *we* bear them record, yea, and beyond their power, they were willing of themselves:" and even among the families of our poor people which are in a state of competence and comparative affluence, we greatly rejoice in the instances of sanctified benevolence which the last year has afforded.

While the present distressing stagnation of trade continues, let our suffering members confide in the wisdom and goodness of God, and make known all their wants unto Him by prayer and supplication with thanksgiving. Let them not be led into any rash or violent course of conduct by the representations of interested and turbulent partisans, and thereby engage in schemes which would prove the wreck of all piety; but rather act in accordance with the belief, that "the very hairs of our head are all numbered," and that when God has tried them, they shall come forth as gold purified.

For the Episcopal Recorder.

MASSA P. O., CHESTER CO., AUG. 22D, 1843.

REV. and Dear Brethren,—Having returned from a tour in the interior of Pennsylvania, I was every where interrogated, in relation to the ordination of Mr. Carey of New York. The laymen of the Church uniformly speak of it as such a stretch of authority as they thought no six presbyters, and not one Bishop of the Protestant Episcopal Church could be found to exercise. But this is not the worst. They think, that the Bishop and those who aided in the act have betrayed the trust reposed in them; and, in effect, as far as this act could go, have broken down the barrier which separates Romanists from Protestants. I was of course pleased to find, that notwithstanding all the ingenuity, I would I could say ingenuousness, of the Churchman, they saw through the metaphysical subtlety through which some of the worst errors of Popery were attempted to be palmed on the members of the Church. And what pleased me still more, was the full expression, on their part, of Protestant feeling, and Protestant principle. And should as many more of our younger clergy who may, or have, graduated at the General Theological Seminary, prove recreant to their vows and subscription, as Mr. Carey evidently has done, we have, in the Laity, a host of conservatives, who, with the older clergy—both high and low Churchmen, will frown down this attempt to confound the Church with Popery. Besides, as but four of the Bishops (shall I say of the Protestant Episcopal Church, or of the Church of Rome?) have become out decidedly in favor of the Oxford Tract views, I have few fears as to the ultimate result. The line of distinction is now drawn, and is clearly seen. It is no more High and Low Church. It is the Church in her integrity—or Popery.

In several of the parishes I visited, the pastors seemed to favor the Oxford Tract views —and I am sorry to add, that their communicants are leaving them, and uniting with other denominations. They say, we go to church, not only for devotional exercises, but to hear the gospel; but instead of hearing the gospel we hear the Church extolled, and other denominations of Christians denounced, and sometimes transferred to the uncovenanted mercies of God. We hear a great deal about forms and vestments,—in a word, we hear of tithing mint: but alas! the more important truths of the gospel are lost sight of, or explained away, or enveloped in a fog. I not only denounce such a course from principle, but I disapprove of it as a matter of policy. What can our Church do, acting offensively, when several of the societies of Christians, with whom we must necessarily and frequently come in contact, are more numerous, and stronger; and the clergy of some of them quite as learned as are ours; and all of them possessing incomparably more tact?

It has appeared to me, Messrs. Editors, that the class of clergy to whom I refer, if they do not put a knife to their own throat, certainly neutralize, if they do not nullify, their services. If they attend to one important branch of instruction given by our Divine Master to his disciples, i. e., "Be harmless as doves"—another equally important, appears to be lost sight of—"Be wise as serpents."

AN OLD CHURCHMAN.

THE TEACHER AND THE PASTOR.

It is the blessed harmony between the Sunday-school teacher and pastor that I am most anxious to promote. I want our ministers to look with the tenderest interest, and with the most affectionate solicitude, on the labours of these their invaluable assistants; and they to look up without jealousy, and with unfeigned respect, to their minister's general, unobtrusive, and paternal superintendence. In him there should be nothing dictatorial, as if they were servants; in them nothing suspicious, as if he came among them to invade their prerogative. It is a delightful sight to behold a good understanding between a Christian pastor and a body of devoted teachers.—*Rev. J. A. James.*

The Episcopal Recorder.

PHILADELPHIA, SEPTEMBER 9, 1843.

PREFACE.—It would often much simplify the ground of religious controversy, and not unfrequently remove it altogether, if there were an adequate and impartial understanding of the terms which are used. The term *prelacy* is much employed by those Christians who are considered as opposed to the divine authority of Episcopacy, as a term of reproachful distinction. There is a sense, in which as Episcopalians, we accept and acknowledge the epithet. But there is also a sense, and that the one we suspect, which is commonly intended in its application, in which it has no just connexion with the Episcopal Church in this country. So far as the term prelacy is intended merely to describe the elevation of one order of the ministry over the others, or the peculiar purposes of jurisdiction, ordination, and oversight—we acknowledge the term applicable to us. But in this use of it, we only describe that arrangement which the Lord himself has made in his Church, and which his inspired Apostles have delivered unto us. The fact of this prelacy, or this setting up of one order, for the peculiar purposes of its appointment, over others, we are daily the more convinced, must meet the researches of those who investigate the subject, as a Scriptural and an historical fact, not to be overturned. We are glad to see books written in opposition to this arrangement. We rejoice to have the subject discussed. We are persuaded its examination will tend very much to heal the breaches in the visible Church of Christ, and to bring men into an unity of religious profession, as well as an unity of spirit. But this prelacy is indispensable, either in its fact, or in its institution, to the decent and orderly government of the Christian Church. Accordingly there is no denomination of professing Christians who do not feel compelled to adopt it, in some qualified shape. The opposite to it, is the mere confusion of a mob. When a presbytery appoints an individual minister to preside at an ordination,—or sets itself to examine and try individual candidates and ministers,—or when a yearly meeting examines the qualifications of avowedly inspired preachers,—or when an association assumes the power of laying on of hands at the settlement of a pastor, what is all this, but prelacy? It is a setting up of an individual, or a company of individuals, over others, who had before equal rights, to perform specific duties, which the others exclaim they are not allowed to perform. To say that it is only for the particular occasion, is only to limit the discussion to the question of time, and to acknowledge, that it is but an imitation of that Episcopacy, which the very necessity of imitation shows to be necessary to the proper government and order of the Church of Christ. But so far as regards an allowed and required inequality of ministers for the performance of certain duties, in the perpetuation, oversight, and government of the Church, the action of all regularly organized religious bodies, shows a prelacy to be indispensable. In some cases this is a temporary, in others it is an unchangeable prelacy. In a single act of ordination, the man who is the presiding bishop, as he is called, is a prelate over the other *bishops*, only for that occasion. But he is permanently a prelate over the rest of the congregation. In the constitution of a Church session, as we understand, the persons who are appointed to this office, are prelates over the rest of the congregation, so long unless ecclesiastically deposed. They may remove the *bishop* who is placed over *them*, but they cannot be removed by the congregation, over whom they are placed. Now if prelacy like this, the oversight of some orders elevated over others, be not Scriptural in appointment, and necessary in fact, why is it established? If it is, how much better it would be, to have retained, or now to recover, that true Scriptural and apostolical prelacy which the Saviour himself established in the Church! How much better to have a circulating medium which is unfoundedly sound, than one which is, to say the least, extremely doubtful, and by universal acknowledgment, most easily counterfeited! Prelacy in this sense, as an exaltation of individuals in the Church over the residue of their fellow Christians, for the purposes of oversight and government and perpetuation of the ministry, is so certainly Scriptural, and so manifestly indispensable, if the Christian community shall not be a Church mob, that all Presbyterians, and even Quakers are compelled to adopt it. Such a prelacy, not in imitation, but in truth, we thankfully believe the Lord to have established in his Church, and to have perpetuated without a doubt in that portion of the Catholic body to which by his grace, it is our privilege to belong.

But the term prelacy is used in the laudying discussions of the day, not in this its proper sense, but as a term of reproach, implying the exercise of arbitrary and irresponsible powers, in those who are appointed Bishops in our Church. The injustice of such an application of it to us, is very manifest to all who understand the perfectly legal, limited, and moderate reach of power, which, by the arrangements of our Church, is placed in a Bishop's hands. In this sense, we have no prelacy. The idea has been derived undoubtedly, from the habit and arrangements of the Church of England. There, the Bishops act alone, in the exercise of their official powers, limited only by acts of parliament. There is no necessary consultation of the Clergy, or the Laity, in the exercise of their jurisdiction or ordination. But what has that to do with the Protestant Episcopal Church in the United States? Let the users of opponents in this land, be directed to its circumstances, and organization of this Church. What single law can be passed without the consent of a majority of the Clergy and Laity, for whose government it is made? What single power, not purely ministerial, has a Bishop, in the exercise of which he is irresponsible to the Convention of the Church, over which he presides? Our Episcopal powers, are all defined with very discriminating accuracy. They cannot be transcended with impunity. There has never been an effort in our Church to transcend them. We have seen something of the working of other Christian bodies—we have examined and observed more,—and it is our deliberate conviction, that there is no religious communion in this land, in which the Laity have so much actual power, or in which there is so little of what is reprehensibly called prelacy, as in the Church to which we belong. Episcopal influence to as great an extent, as any could desire it to be, is made dependant upon personal character. In this, the history of our Church, is very remarkable. Bishops who have deserved great influence, have always acquired it. Whether there is even sufficient official influence in that order among us, would in our judgment admit of much grave consideration. But it is very certain, there is no body of Christians to whom the epithet of prelacy as implying undue individual exaltation, and the possession of undue and irresponsible power, is so unjustly applied, as to the Protestant Episcopal Church in the United States. The use of the term in this way in regard to us, is one of those unfriendly some tricks of controversy which always ultimately recoil upon the heads of those who employ them. We are sorry to see respectable Christian gentlemen adopting the term in this connexion. And we beg leave to ask their examination of our whole system of government, for the evidence to disprove our assertion, that there is no such prelacy in our branch of the Catholic Church.

THE NEW SHARE OF STOCK, AND OTHER LOTS.—A few weeks ago we paid a visit to Cape May, to enjoy the invigorating ocean breeze, and plunge into that magnificent mineral bath, whose medicinal powers and salutary virtues make it in many instances like the pool of Bethesda, the white marble stones and the sick whole. On our arrival we found the Island thronged with visiters; the inns were filled of persons who had gone to attend from the application of business, and resorter from the longest which the warmth of the season had reduced, some were idle, thoughtless and gay, persons who are driven to every expedient in the form of fops, balls and routs with their varied *et cetera* to make even the sea shore with all its magnificence and wonders at all tolerable. There were others, and perhaps a goodly number, of a much graver cast, minds that could find occupancy in more rational pursuits than the rounds of fashionable dissipation present. They could look through nature up to nature's God. "The great and wide sea" filled their minds with wonder, and dilated their hearts with joy; they could not but trace its birth to the fiat of him who made all things. "The sea is his, and he made it," its varied aspects and phases would remind them of scenes which they strikingly depict. Its unstilled sweetness would picture a good man's joy; its storm-tossed waves would shadow forth a bad man's terrors; its immeasurable breadth would tell of God's mercy, while its unfathomed depths would point to his judgments that are past finding out. Nature is full of God. But man is a social being; it is a part of his constitutional character to love to mingle with his species; there is a longing for the human face divine. It is not good to be always alone. It was our privilege at the sea shore to meet many familiar faces and hear many pleasant voices, and as is usual at such places we sought to enter that circle to which by profession and affection we seemed to belong. There was a little knot of Clergymen, some four or five, seeking health, either for themselves or some loved object under their charge. One of these was pale and feeble, the mere shadow of what he had been some year or two before. He had to guard against the night air, and avoid whatever exposed to cold. His own necessities had led him to this health-giving place. Another was strong and healthy, firm built, with a hardy frame, apparently able to bear up against Hosts which would sweep the rest of us away. But how mysterious are the ways of God. This one is taken, the others are left. The man of strong, commanding figure, full and abounding health, in the very prime of life and vigor of age is taken away by the stroke of the Destroyer, while the others, who seemed less likely to stay, are spared for future toils in the service of their Master. Tidings have just reached us that on Sunday last was committed to the dust of the grave all that was mortal of the Rev. S. W. PARSONS, late Rector of Emmanuel Church, Newcastle, Delaware.

What an impressive lesson to ministers! How solemn the warning! Thus mayest be no longer steward, will shortly be said to each of us. We must soon preach our last sermon and go to give an account of our ministry. How ministers responsible that we should render that account with joy.

This event speaks to our hearers, reminding them how suddenly, how unexpectedly their ministers may be removed from their midst, and urges the importance of using the light which they reflect while they have it! Many heard the message of mercy which the deceased delivered to the crowding company at Cape Island, but in this world they can hear him no more. Though dead, he yet speaketh to many who then heard the warnings of his voice.

He spoke to his bereaved parish and family. Sacred be their grief and sanctified their sorrow. May he who has inflicted the stroke graciously temper it with the comforts of his grace, and overrule it for the promotion of his glory.

AN OLD PARISH.—"Thine own friend, and thy father's friend forsake not." I lately made a short visit to the town in which I was born, and the church in which I was baptized. It is a spot always dear to my heart. There, were the gambols of my childhood —the pleasant scenes of my youth,—and there have been the most agreeable visits of my maturer years. I seem to myself to love every house and tree that I was accustomed to see in the days of my youth, and I have never gone there since I have been permanently separated from the spot, but to return with increased affection, and to look upon it with still deeper pleasure. But the passage of years has carried with it from the land of the living, nearly all whom I knew and loved there in the fresh days of my boyhood. I walked through the church in which I had passed so many happy Sabbaths, and stood at the chancel where I was dedicated to God, and where I first approached the Supper of the Lord. But the long-tried and long-known friend of my youth—the beloved pastor of the flock—was no more to be seen. I walked around the church-yard, where members of no less than five generations of my family are reposing under the very eaves of the sanctuary, and where every stone was marked with some name familiar to me from my youth; and the earth contained within its bosom, nearly all of those who had been so dear to me. Loved and friends seemed not far from me, and mine acquaintances into darkness. I could not repress the tears which started in my eyes, as I stood in silent contemplation of so many who had been so dear to me as my own soul. I seemed in the midst of a silent congregation of those whom I had loved the most. They could speak to me no more. And when I turned from the simple monuments which marked their resting places, the grave seemed to contain more for me, than the living habitations of men still retained. I hardly knew how much I loved the spot which enshrined them. Ancestors are there, whose fair and honoured name in the church of God I would rejoice to bear, a father, my obligations to whom, words cannot express, and my deep attachment to whom, remains an indelible living principle in my heart,—a grandmother and an aunt upon whose countenances I looked with peculiar affection and joy,—others in junior branches, who seemed like parts of myself already entombed. They have all been lovers of the Church: and the sanctuary around which they lie, seems to stand presiding in their midst, a witness to their character, and a silent partaker of their joy. I went to the very window, where, from my infancy I stood, to look out upon the "many a mouldering heap" beneath. It is a dear, a beloved spot to me. But among them all, was one new grave, as yet unmarked by any monumental stone. It was the spot, earthly bed of a good man, a long-tried man, "my own friend, and my father's friend," the Rev. James Morse, D. D., for nearly forty years the pastor of this quiet, happy church. He was the image of moderation, gentleness, and peace. Beloved by all, down to the least child of his flock, as an affectionate, tender friend. During my absence last year in England, he was taken from the world. I had never seen the church or the town without him before. After a recollection of his prudent, kind, and faithful life, crowded upon my mind. I had no thought among them that was not pleasant and grateful. He was always my friend, a kind and tender friend. As a pastor he shone in the considering and superintending discretion of his ministry, as wise in counsel, as instructive in every thing that concerned his flock. As a Churchman he was of that old faith and old worship, that would not bow letters of commendation to any. As a Christian he was sincere, intelligent and persevering. He loved existence and he cheerfully ascended to a faith. His argument led himself to increase the means of others. His spirit, equal, but mild, consoling, and moderate character, made him an object of love and reverence to the town in which he lived. He was committed to the earth on the 26th of April, 1842, in the presence of a mourning assembly of Christians, who all rose up to commemorate him with honour. From an excellent sermon preached at his funeral, by another old friend who had long been his valued and beloved neighbour, the Rev. Dr Burroughs, of Portsmouth, I select the following extracts as justly indicative of his character and worth.

"His story is brief. There are no circumstances about it to give it romance. One feature in it however was very bright and perfect. It was the nature, or rather the grace of godliness, which irradiated the whole path of his pilgrimage, and rendered him, in that respect, "a burning and a shining light." Descended from respectable and pious parents, he was born in Newburyport, October the 25th, in the year 1775. His early task was at your public schools, where he was distinguished for industry, gentleness, purity, love of truth and kindness of heart. After receiving the common elements of education, he was apprenticed by his father, at quite an early age, as a printer. But God had other work for him to do. He had not been long engaged in his mechanical pursuits when an accident occurred, that altered the destination of his life. He fell on the ice, and broke his wrist. The apparent misfortune led him to relinquish his profession for the more congenial pursuit of intellectual culture, which carried him with high honour, through his collegiate course at Cambridge, to the momentous office of the ministry. In his seventeenth year he entered Harvard College, where he held a high literary reputation in his class, which contained many excellent scholars. Some of them rank among our most eminent men in theology, jurisprudence, science and the arts. Yet amidst so many bright scholars, our departed brother was graduated, in the year 1800 with a fair fame and high standing; and he acquitted himself in the public exercises, that was then assigned to him with great credit. Soon after leaving college he determined to devote himself to the pastoral profession. Though his early education was not among Episcopalians, yet, at the commencement of his theological studies, there were various circumstances that disposed his mind favourable towards the Episcopal Church. He examined diligently and impartially its doctrines and polity, and placed himself, as a student, under the instruction and counsel of the venerable and amiable Dr. Bass, then Bishop of Massachusetts. At that time little was the Episcopal Church known. Strong were the prejudices against it. So feeble was its condition, that it had only sixteen ministers in the five states, that afterwards composed the Eastern diocese. Notwithstanding all these discouraging circumstances, our departed brother attached himself to our ecclesiastical polity with great firmness and ardour. He received Deacon's orders on the 2d day of July, in the year 1803, from the Rt. Rev. Bishop Bass, and officiated as his assistant in the church where we are assembled, until the death of that beloved prelate, an event which occurred on the 10th of September in the year 1803. In the ensuing month of November he was invited to become the rector of this Church, and entered immediately on the duties of its office. On the 11th of June, in the year 1805, he was admitted to Priest's orders, in the Church Dr. Saint Esprit, in the city of New York, by the Rt. Rev. Benjamin Moore, Bishop of the diocese of New York. For almost thirty-nine years, he has been your faithful minister of Christ. Melancholy have been the changes among those who were officiating in the states of the Eastern diocese, when he was ordained. Almost all of them are dead. Only two continue to reside in the diocese. One is our venerable Bishop; the other is the only Episcopal clergyman in these Eastern States, that has been continued a rector of the same church longer than our deceased brother. That aged presbyter is the Rev. Mr. Fowle, who has been more than fifty years connected with the church in Hollis, New Hampshire. Your beloved pastor, was honoured with a doctorate in divinity by the College of New Jersey, at Princeton, in the year 1826, at the annual commencement of that institution. During the long course of his ministry he has enjoyed an unusual portion of health, he has been constant in attendance on all his duties, and deeply interested in the temporal as well as spiritual welfare of his flock. He has experienced many trials, and has always exhibited under them great Christian firmness, submission, and improvement. It was not his sad lot to have any trials, touching his pastoral union. There perhaps never was a happier ecclesiastical connexion than that, which subsisted between him and his church. But it is the immutable law of God, that the closest and most tender unions shall be dissolved. For several weeks past our departed brother has suffered from a severe cold, so that he discharged his duties with much labour and inconvenience. He was unwilling to show himself any favour, or in any way to relax his services. A few days since, he was suddenly attacked with a violent disease, attended with many alarming symptoms, that seemed the sad precursors of death. He met the disorder with great calmness and submission; but it filled his family, parishioners, and all who loved of it, with consternation and sorrow. Their fears were realized, for it passed his last sickness. It was brief. You know with what faithfulness, interest and emotion he attended, though feeble, to all the services of his church, during the affecting season of Passion Week. You doubtless remember the touching sentiments and admonitions of his last discourse, which was a funeral sermon, preached about three weeks since, on the first Sunday after Easter. It seems to have been the premature of his own decease, and ought to have felt a deep, salutary, and permanent impression on his hearers. It was only a week since, that his indisposition assumed a dangerous form. It was my province to pass last Saturday with him. He was very feeble, so that it was thought inexpedient to propose to him the reception of the communion. While sitting at his bedside, he selected for me to read the Office for the visitation of the sick. Taking the Prayer-book, though contrary to the advice of those around him, he engaged earnestly in the service, and in tones firm and fervent, he made the responses. At the conclusion of the service, he said, "This comprehends all that I could desire; it meets my wishes and feelings." With great humility he confessed his conviction that he had fallen far short of his duty. I remarked, that our justification was only by faith in the merits of Jesus Christ as "a full, perfect, and sufficient Mation and satisfaction for the sins of the whole world." He cordially assented to my views, and expressed great feeling and satisfaction at them. He indeed was perfectly calm, and he gave assurance, in all his sufferings, in the course of that affecting day, when we were thus permitted to meet together, that he was indeed a godly man. Nor was it on that day only, that he afforded such testimony: for it was conspicuous and powerful in all his life. It was not my privilege to see him again. On Tuesday morning last, about one o'clock, when no one was with him but his faithful and affectionate friend, one of his wardens, who was his watcher, he suddenly, and without any warning or struggle, expired. A disorder of the heart, attended with some other functionary derangement of the system, seemed the probable cause of his dissolution.

"Even until he finished his course, he kept the faith. Awful as was the blow that thus murdered him with the dead, still we cannot fail to adore the divine mercy that spared him from the visitation of a long and distressing sickness, and from an infirm and afflicted old age. The dread summons for his departure found him ready, with "his loins girt, his lamp trimmed and burning." The certainty and nearness of death, and the duty of preparing to meet his Judge at the last great day, were topics familiar to his mind, which he deeply felt and faithfully preached. It is a singular fact, that the last sermon which he wrote, but which he was not spared to preach, was on those striking words, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." How affecting is this text which our departed brother chose as his last theme. How prophetically it seemed to be a warning of his own decease; how clearly it told, not only that the hour was coming, but that it then was, that it had actually come to him, that he was on the verge of the eternal world, when he should hear the voice of the Son of God and should indeed live. How appropriate was the subject for the closing meditations of his ministry! How much better would it have been for me to have taken that discourse for the present occasion; it would be vastly more appropriate and affecting than any thing that I can say. It would be the pathetic procession of lips that are sealed in death. It would be most fitting instruction and solemn eloquence for this solemn hour. Death found him a godly man. You all know that he was so. His discourses, full of sound doctrine, earnest exhortation, and impressive language; his benignant expression of features; his natural, easy, and devotional manner of reading the Church service; his tenderness and feeling in administering the Communion; his affectionate and spiritual demeanour in his intercourse with the sick and afflicted; all these bear witness that he was a godly man. As such he lived, and as such he died. He practised what he preached; he felt what he uttered; and he always endeavoured to act, with the aids of divine grace, so as to make himself a godly man."

I made a visit to the family and the study of my departed friend. There every thing visible remained as it was. But the one absence made a sad blank. His desk and chair were so familiar to me that it seemed impossible he could be really gone, where I had been accustomed so often, and with so much pleasure, to see him. His daughter kindly copied for me his last sermon, which was lying in his desk, and which he lived not to preach. I will give you some extracts from it as showing how scriptural and useful was his style of preaching. His manner was not very animated, but it was dignified and impressive. In the performance of the Liturgy I have not often seen him excelled. In the sermon to which I refer, the text of which is repeated above, he says,

"By this figurative expression, Christ represents all who are destitute of the spirit of true religion—they are morally dead—incapable of spiritual life and action. They are not lifeless or incapable of action, but they are as destitute of religious principles, considerations, and feelings, as if there were no such things in existence. The love and fear of God, their accountability, or the hope of future reward or dread of future punishment, the principles of right and wrong in conduct, have no influence over them. There is a large portion of the world in a state of moral darkness, dwelling in a state of ignorance of his being and perfections; and, among the enlightened or those who live in the midst of gospel privileges, how large a portion have no sort of interest in them, and no more regard to them than the brutes! These are justly described by the term dead, and the idea of a resurrection is aptly represented by the feelings of those who have been raised from this torpid, lifeless state, to a state of religious feeling and interest. Religious concerns appear in a new light and affect them in a sensible manner, and they reflect with surprise on their former indifference and stupidity. Their eyes are now opened to a new set of concerns, and they see that considerations of overwhelming importance have been hitherto disregarded, interests of the deepest concern entirely overlooked. Instead of *living* they have been *dreaming*, and the main object of life has been entirely neglected, and the sight of the vast duties before them may be aptly compared to a resurrection from the dead. The impression may not be in all cases equally vivid, but all Christians may at times be awakened from a temporary lethargy, to which all are liable, and thus experience a partial resurrection. * * *

"How great and glorious then is that gospel which is the 'power of God unto salvation.' Yes, observe it is the same voice which shall hereafter raise the dead bodies of men from the grave which now raises the dead soul from its state of sin. The same word, though entrusted to earthen vessels, is, when accompanied by the Holy Spirit, equally efficacious. It is quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. When it comes in all its power it seizes with a grasp which cannot be shaken off, till it has dragged its victim as a brand from the burning; and many a soul is now rejoicing at the all-success of its endeavours to escape like a brand child from an influence which was conferring the richest favours. How mentionable, indeed, is the value of this soul-transforming word! It fills the soul with floods of light;—new views, new comforts, new sources of hope and joy spring out of it. It is a faithful friend and monitor—faithfully warns us, and sets before us the dreadful danger that awaits the hardened sinner, and graciously invites, urges, and entreats us to repent—'Turn ye, turn ye, for why will ye die, O house of Israel.' 'O Israel, thou hast destroyed thyself; but in me is thy help.' He bids us to seek him while he may be found; he assures us that if the wicked forsake his way and the unrighteous man his thoughts, the Lord will have mercy upon him, and abundantly pardon him. All things needful for salvation being prepared and proposed, he invites all men every where to repent; nay, even those who are to be found in the highways and hedges to come and partake of the gospel feast, all things being ready. Yea, he says, 'Come unto me all ye who are weary and heavy laden. In Him with also graciously and faithfully promises a ready welcome, yea, he says, what more could we wish, that we should him to say to him that cometh unto me I will in no wise cast out. * * *

"Those who hear the word of the Son of God shall live. Religion is a life; there is a new principle of action implanted—objects are seen in a different light; heavenly objects in their full magnitude—earthly objects dwindle to nothing. This new principle is active and permanent in its nature and goes with us in all our pursuits. It is described by our Saviour in his discourse with the woman of Samaria. Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but it shall be to him a well of water, springing up to everlasting life. All such persons are said to live, he that heareth my word and believeth on him that sent me, hath everlasting life.

"The believer is brought into a new state and the law of the spirit of life in Jesus Christ, makes him free from the law of sin and death. It is also a life of conflict to which we are called, for being justified by faith we have peace with God, through our Lord Jesus Christ. There is a satisfaction and pleasure in the word, and ways, and people of God. Believers delight in his service, and find a day in his courts better than a thousand, they had rather be doorkeepers in the house of God than to dwell in the tents of unrighteousness. It is also a life of holiness—those who live, live to the Lord, they are alive to God through Jesus Christ; they are no longer the servants of sin, they no longer live to themselves, but to the Lord; his will being their rule, his honour the grand end of all their actions; and then—a life of glory shall crown the whole. This is God's great object, and therefore the believer is said already to have everlasting life. The title to it he possesses by a covenant entered into with Jesus Christ, and the first fruits are received in the graces and influences of the Holy Spirit. * * *

These are a slight memorials of my "own friend and me father's friend." The sentiments which he inculcated I would sustain; and trust that, from father to children, in succeeding generations we shall have the same instructions conveyed, in the power of evangelical truth, and in the decency and beauty of apostolical order. S. H. T.

SPIRIT OF MISSIONS.—We have received the Sept. No. of the "Spirit of Missions," which contains a number of well written and interesting articles. We have transferred to our columns some extracts from this No. and shall have occasion to refer to it again. The Domestic Committee acknowledge the receipt of $1,264 43 from the 15th of June to the 15th of August—a very small amount! The Treasurer of the Foreign Committee, during the same period, has received $1,704 18. This looks rather lagging. We find the following notice of the Indian Department.

"The Resolution introduced into the Board of Missions, by the Rev. Mr. Balch, 'That the Domestic Committee be recommended to adopt such

measures as they may deem most expedient for the purpose of endowing a Bishopric to the Indians," has been so far acted upon, by them, as to propose to the Church the following plans:—

"That 100 persons or churches pay $200 each, within two years after the passage of a canon creating a Bishopric for the Indians.

"The Treasurer, 1309 Broadway, N. Y. or Secretary, 281 Broadway, will receive on behalf of the Committee, the names of persons or churches desirous to unite in carrying out the plan."

LAY ASSISTANTS.—These have always been needed, and employed in the Church. Nothing is more remote from the truth than the idea that Laymen should be excluded from all participation in efforts to spread the Gospel of Christ—and bring sinners to a knowledge of the truth. Unless a clergyman's hands are in some degree supported by a body of such men, he will find himself sinking under a burden too heavy for him to bear. We have no doubt many a clergyman has been crushed and sunk into a premature grave—because the work was all thrown upon him—and the baptized laity around him would not touch one of the thousand burdens he was forced to carry with one of their fingers.

But it is a peculiar kind of *Lay Assistance* that we propose to consider in this article which every clergyman needs—and with which he can hardly dispense: we refer to an efficient band of Sunday-school teachers. We have often thought that there was a striking analogy between the situation of Moses in the wilderness when he called for the aid of the seventy assistants, and that of the parish minister pressed down with the weight of a thousand cares, and still seeing departments of labor into which it is impossible for him to enter, but which he can be within the circle of his ministerial duty. If our readers will permit us, we will briefly glance at some of the facts that constitute the outline of this analogy.

We need scarcely remark that the Hebrew Legislator, who was called of God to the high and responsible office of conducting the Israelites from the bondage of Egypt to the promised land, had a most difficult and arduous duty to perform. The people who were thus committed to his charge, had long been groaning under the oppressions of slavery. They were, as a people, both intellectually and morally, precisely what we should suppose men would be who "lives had been made bitter by hard bondage." Their spirits were broken—the lofty manliness of character which had once marked them was gone. That noble expansion of intellect and moral feeling which fairly imparted to their ancestor, Abraham, when in obedience to the call of God he went out from his own land "not knowing whither he went," no longer characterized this people. They had been living for a long time not only under the galling yoke of slavery, but under the withering influence of idolatry. The people who had held them in bondage were worshippers of false gods. Under the power of these two systems of evil, no wonder, they had descended to a very low point, both intellectually and morally, in the scale of intelligent being. When we think under what malign influences they had been long placed, we are not surprised to see such evidences of pusillanimity—and mental imbecility. We are not surprised at their low ideas of the character of God—and their strong tendencies to idolatry. We are not surprised to learn that they were unreasonable, obstinate, querulous—fickle and fluctuating; that nothing could satisfy them—that no displays of divine power could inspire them with fixed and filial confidence in Jehovah. We are not surprised at any of those traits of character, developed in the forty years of their wanderings in the wilderness. But what a task it must have been, to have had the care of such a people! What an onerous duty for one individual, to attempt to adjust the difficulties, that would naturally arise among men of such views and habits. What an undertaking to attempt to conduct a vast multitude of people cherishing such views through a *wilderness*—to provide for their necessities—to see that justice was executed among them—that harmony was preserved—that God was honored—and his laws obeyed! A learned Commentator remarks, "Such a company moving at once, and emerging from their own country, the world never before, nor since witnessed; no doubt there were upwards of two millions of souls, besides their *flocks* and *herds*, even vers. much *cattle*; and what but the mere providence of God, could support such a multitude—and in the wilderness too where to this day the necessaries of life are not found! Had not Moses had the fullest proof of his divine mission, he never could have put himself at the head of such an immense concourse of people, who without the most especial, and effective Providence, must all have perished for lack of food."*

Though the Hebrew Legislator doubtless felt at every step, that he was acting under God, yet what a weight of care and responsibility must have been upon his mind! They all looked to him. In their difficulties they all blamed him. No wonder that he felt almost crushed under a load of ceaseless anxiety. No wonder that he was led to exclaim "I am not able to bear all this people alone, because it is too heavy for me," though he cannot be excused for his irreverent expostulation with God, as though He were in fault, and had been guilty of unkindness towards him—"If thou deal thus with me, kill me, I pray thee."

It was now that God interposed, and graciously condescended to assign him helpers to aid him in his arduous duties. These assistants, however, were to be qualified for their work, before they could be fitted to enter upon it. He was commanded to bring seventy known and well tried individuals to the door of the tabernacle, and to stand there along with them. And God declared that he would meet them there, and take of the *Spirit* which was upon him, and put it upon them, that they might bear him in his work.

About a year before this, Moses had *four* assistants appointed to aid him in the administration of justice, and in the affairs of civil government. But there still devolved upon him, the duty of standing as a sort of days-man between God and all this people. It was an immense task to attempt to promote personally among such a multitude the love and fear of God, and as far as possible to endeavor to see, that all cherished right feelings, entertained right views, and pursued a right course of conduct, in reference to Jehovah, their great Sovereign and King.

These seventy persons were to be endued with special wisdom and grace to aid him in this department. While Moses would continue to enjoy no less of the influences of the Spirit of truth, wisdom, boldness, power, and holiness—they were to be invested with a measure of the same spirit.

He stood like a bright and burning lamp, and which would lose none of its light, though seventy others were to be lit at its blaze.

No sooner were the Elders gathered round the tabernacle, than the symbol of God's presence was spread over them, and His Spirit rested upon them, and *then prophesied* and did not cease. That is, they either praised God with such fervency, or spake in so fluent and edifying a manner, in exhorting the people to their duty—and were so raised above themselves in wisdom and utterance that all around them were sensible they spake by a divine influence.

Two of those who were enrolled as assistants, Eldad and Medad, stayed in the camp instead of going up to the tabernacle with the others. Perhaps they were prevented by some legal hindrance, or deterred by a sense of their own insufficiency for their office. God did not, however, on this account, withhold his Spirit from them, but gave it to them in the same manner as to the others—in consequence of which they began to prophesy in the camp, or in other words, they began to exercise their new function, exhorting the people to godliness and obedience. "And there ran a young man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the Son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses—*forbid them.*

And Moses said unto him—Enviest thou for my sake? Would God that all the Lord's people were prophets—and that the Lord would put his Spirit upon them." Or in other words, let those jealous of their influence only on my account! I am not alarmed—on the contrary I would to God that all this people were endued with the same influences—and actuated by the same motives. A truly noble sentiment—and one testifying to the meekness of this distinguished statesman.

Our limits after this sketch will permit us to note only two or three points in the analogy.

1. The circumstances which rendered the appointment of these co-adjutors to Moses necessary, reminds us of the origin and necessity of Sunday-school teachers.

In both cases the weight of care and the pressure of responsibility, rendered some arrangement of the sort, absolutely indispensable.

2. The relation which these seventy elders, endowed with the spirit from on high, bore to Moses, reminds us of the relation which Sunday School Teachers sustain to their pastor. They were his assistants, in a particular department. They did not participate with him in the government. His authority was not in any degree impaired. The power of government was still entirely in his hands. They were appointed to aid him, as we remarked before, in a particular department, to lighten his labors, and to strengthen, instead of weakening, his hands, in the administration of government. There could be no divided nor conflicting interest between them. Neither Moses, nor the elders were laboring for self-aggrandizement, or self-exaltation, but for the glory of God. They were acting under the heavenly guidance of the same spirit, and aiming at the same high and holy end.

3. The feelings that Moses evinced on this occasion, shows what should be the feelings of the pastor towards his Sunday School Teachers. This meek and heavenly-minded man, rejoiced at the thought that God had qualified seventy persons of the congregation of Israel, to share with him not only in the work but in the honor of doing good. So far from being alarmed by this arrangement he wished *that all the Lord's people were prophets.* He had no fear of evil growing out of it. Doubtless Joshua thought he was acting under a good impression and that his zeal was of the purest kind. He feared that the authority of Moses would be weakened. The hidden motive after all was a principle of envy. How noble was the course of the Hebrew Legislator on this occasion. He stood far above the reach of every such little feeling. He was above intent upon the advancement of God's glory, and he cared not by what means or through what instrumentality, the great purposes of heaven were accomplished, provided those means, and that instrumentality were such as God saw fit to employ. He looked with the kindest and most affectionate feelings towards the whole body of those who had thus come up to his help; "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

And in this connection we cannot withhold the remark, that as a general rule we have observed, that great prosperity attends those churches, where the people can be induced to cooperate with their pastor, and feel that they are bound to engage in personal efforts for the salvation of sinners, and the spread of the gospel. While in those churches, where the people devolve every thing upon the minister, the institutions of religion all languish, and all things bear infallible indications of declension, and deadness. We are aware there, who have no apprehensions, that the dignity of the ministerial office will be impaired by the efforts of laymen to extend the bounds of the Redeemer's kingdom. From the bottom of our heart we can say, "would God, that all the Lord's people were prophets, and that the Lord would put his spirit upon them." The more far effort, and by indolence we can bring into the field, the better. It is true, this effort and influence should be put forth in its appropriate sphere. And as it will be, if it be under the control and guidance of that spirit, which formed the tongues, and warmed the hearts of the seventy elders. We have invariably found that the most engaged and active Christians were the most meek, humble, unassuming, self-renouncing Christians: that those who were most ready to engage in self-denying labors for the spiritual improvement of their fellow men, were the most ready to set their face against all unchristian strife, and to do everything in their power to give rather the hands of their pastor. We shall refer to this subject again.

MINISTERIAL RESPONSIBILITY.—How various are the qualifications which the ministry of reconciliation requires—what *knowledge* to teach the mysteries of the Kingdom of God—what *courage* to defend "the faith once delivered to the Saints"—what *discernment* to be unmoved by allurements and superior to fear—what *patience* amidst wearisome duty—what *zeal* when surrounded by the worldly influences which continually oppose—what *meekness* to encounter the hardness of heart and unbelief that so generally prevail—what *simplicity, compassion* and *diligence* amidst the failures, errors and corruptions that so fearfully abound. We have generally leaned to the opinion that the best way to oppose any particular error in preaching was by enforcing its opposing truth, or, as Bishop Hall recommends, by so filling up the measure with good corn that there shall be no room for the chaff. It sometimes, however, happens that an enemy sows his tares so insidiously that they spring up before the husbandman is aware of their presence, and nothing less than a direct attack upon them, a rooting them out, can prevent their greatly injuring or entirely destroying the seed sown. Such has been the operation of the advocates of the doctrines of the Oxford Tracts, and some Clergymen have felt it their duty to warn their flocks in the most solemn manner against the teachings and tendencies of this revived heresy. We recently received from England a specimen of this description of ministerial fidelity, in the form of a pamphlet tract, entitled "The Position of affairs, briefly analyzed, as to its chief errors in principle and its first evil in effect, by the Rev. C. I. Yonke, Rector of Shenfield," from which we purpose making a few extracts. The following specimen must suffice for the present:—

"Within the field of this controversy, three distinguished combatants have already appeared, on the side of what we believe to be the truth. By each of these has something considerable been achieved. The author of 'Ancient Christianity,' has proved that if you walk in the manner of the Puseyites, you must often step through the mud *without* reaching the fountain; Bishop M'Ilvaine has proved, that the doctrines in dispute cannot co-exist with the doctrine of justification by faith in Christ; and Mr. Goode has proved, that the propounders of these doctrines have frequently misapplied, misquoted, and misstranslated their own selected fary of authorities. And yet though the system has been impeded, it has not been stopped, and much less driven back, by those or by any other champions. You still find many men, who, professing in the main to agree with our three writers, continue to love and cherish their antagonists as dearly as ever. 'Certainly,' one of them may be supposed to say, 'Mr. Taylor has clearly shown that the Ancient Christians were not without some of those stains which betrayed their Pagan birth or contiguity; and certainly, the Oxford writers should have been more careful as to any collision between their doctrines and that of justification by faith; and certainly, they ought to have been more attentive in making their quotations and their deductions from them—but then remember, that such slips as these will always be made by men who open a new or a neglected path, and on the whole I believe their principle to be sound and that it ought to be supported.'

"These, I apprehend, are the sentiments (I had almost used the word *incisants* or *sonnetteers*) of many even amongst our own friends, who exclaim loudly against some parts of what is called Puseyism. And here is the secret of its force. It lies not in the talents, nor in the industry of its promoters, but in that indescribable something which in times not a few even of its opponents to wish them 'God speed' for a *certain breath of their favour.* Thus Puseyism has not so much the character of a strong current sweeping rocks before it, as of a slow stream working through a soft soil.

"quiet,
Modet aqua, taciturnus amnis."

"There is a *look of singularity* in this origin of Puseyism. *It evidently set out with a fixed aim.* The very designation of its staple publications, 'Tracts for the *Times*,' attests, that it did so. No body of men would have commenced a series of works so named, had they not previously determined what was the kind of remedy 'the times' demanded. No doubt there are in their compositions considerable inconsistencies; yet we all feel the system to be a compact and harmonious one, and as such we discuss, approve, or reprobate it. Now it is in this respect that between Puseyism and Popery there may appear to be a great distinction. The latter may appear to some to have arisen *without any fixed aim*, though pervaded by one *spirit*, it may yet be judged to have been *shaped* by circumstances. The distinction, however, is not substantial. That Popery developed itself according to circumstances is a fact. But it began with a fixed aim. Gregory the First was the founder of its power. And his aim was the same with that of the Puseyites; it was, THE CONSECRATION OF THE REAL OR IMAGINARY EVILS OF THE TIMES BY THE ELEVATION OF A DIRECT AND UNCONDITIONAL CHURCH AUTHORITY. This is the Puseyism of all ages. It was that of Gregory: it is that of the Oxford Tract-writers, not to mention their precursors, Laud and others, who strove to do by the sceptre what they are striving to do by the pen. This is the Puseyism of all ages. It matters not that one age differs from another in its political or social characteristics. Whether 'the times' be *feudal*, or whether they be *radical*, there has ever been the disposition to meet the dangers of the times by means of a hierarchical supremacy, and this disposition working itself into a system, may universally be called Puseyism."

NEW AGENT.—Mr. Henry W. Hunt, is appointed Agent for the Episcopal Recorder in Columbus, Ms.

NEW PUBLICATIONS.

A FULL AND TRUE STATEMENT OF THE EXAMINATION AND ORDINATION OF MR. ARTHUR CAREY. *Taken from the Churchman of July 8th, 15th, 22d, 29th, and August 5th and 12th. With an Appendix. New York: James J. Sparks.* 109 *Nassau st.*

The above publication was sent us from Geo. S. Appleton, 148 Chestnut st., and contains, as the title page indicates, simply what has previously appeared in the Churchman on this subject—upon which we have fully and distinctly expressed our opinion. We know of no more appropriate mode of concluding this notice, than by appending the following extract from a communication we have just received:—

"It may be recollected by many that about twenty-five years ago, several of the Clergy of our Church, left her communion and went over to the Papists—among them were Dr. Kewley, (the predecessor of Dr. Mahar in the Rectorship of St. George's Church, N. York,) and Mr. Barber. Now since the publication of Drs. Anthon and Smith's statement, I have happened in the company of one who followed the above named gentleman to Rome—a learned and conscientious man—and who in his remarks upon the point at issue said that according to the decision of Bishop Onderdonk and his six Presbyters, there was no necessity for his having left the Protestant Episcopal ministry,—for that the views of Mr. Carey as exhibited in the 'statement of facts' notwithstanding all the explanations and illustrations subsequently thrown around them, do not in any essential point differ from his own; which in his own opinion and that of Bishop Hobart, made it necessary for him to leave the Protestant Episcopal Church. He further observed that he could not conceive how Bishop Onderdonk and his six Presbyters and all others who agree with them in their opinion of Mr. Carey's sentiments, could conscientiously continue in the Protestant Episcopal Church—for that they were at war with the doctrines of that Church as held from its first organization. Perhaps the plain statement of this opinion of an aged and learned member of the Roman Church may serve to convince some who are led away by the "cunning craftiness" of Puseyite writers, that all faith is not to be placed in their declamation of leaning towards Rome."

MEMOIRS OF THE LIFE OF THE REV. JOHN WILLIAMS, MISSIONARY TO POLYNESIA, BY EBENEZER PRIOR, OF HALSTEAD. *First American edition. New York: M. H. Dodd. For sale in Philadelphia, by H. Hooker, Chestnut street.*

The title page of this work will be sufficient to recommend it to the perusal of all the friends of missions. No modern missionary is more extensively known than Mr. Williams, who after many years of toil and successful labour in the South Sea Islands, fell a martyr to the cause—being slain by the murderous hands of the untamed natives.

We have received the sermon preached by Bishop Whittingham at the consecration of Dr. Henshaw. Mr. George S. Appleton, Chestnut street, has sent us a neat volume—entitled "*Spalding's Manual of Devotion.*" It is sent forth under Tractarian auspices, being edited by the Rev. Francis E. Paget, M. A.—the contributions to the volume being principally drawn from Laud, Andrewes, Ken, Hickes, Kettlewell and Spinckes. Bishop Spinckes was one of the nonjurors, and the present volume contains two prayers for the house of Stuart.

Entelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

The Rev. Joseph M. Lybrand has taken letters of dismission from this diocese to that of New Jersey.

MAINE.

We received the Journal of the Convention of Maine, some weeks since, but through inadvertance neglected to acknowledge it. In looking over the Journal, we see nothing of particular interest that was not contained in the letter of our correspondent, detailing the proceedings of this body just after the close of its session. Maine is an interesting field for the Church, and we hope many laborers will prepared for their work will go in to cultivate it. We have already announced to our readers that this diocese was under the Episcopal supervision of the Bishop of Rhode Island.

MASSACHUSETTS.

THE BISHOP'S VISIT TO ST. JAMES' PARISH, GREAT BARRINGTON.—It has been usual for the clergy in Berkshire to furnish for the Witness a joint account of the Bishop's visitation of their respective parishes. Although the custom has not been followed the present year, it is thought that circumstances will justify a separate notice of his visit to the parish of St. James,' Great Barrington. The confirmation of the parish had been unusually interesting ever since the last winter. Great religious attention had been awakened, and much spiritual improvement made; and the Bishop's visit was anticipated by all, as a season of refreshing. Nor have they been disappointed. The chief shepherd came to them, not with the husks of a carnal theology, but with the bread of life—the quickening and nourishing word of Christ—and all were hungered and thirsted after righteousness, were fed. In his clear, powerful, and affectionate declaration of the truth as it is in Jesus, all were comforted with the assurance that the same dispensation of the spirit which they had enjoyed under the sainted Griswold, would be continued to them still. The visitation of the bishop, interesting from the fact of its being his first to the parish, was made still more so by the presence of a considerable number of the clergy. There were present the Rev. Dr. Harry, of New Jersey; the Rev. Dr. Berkins, and Rev. Messrs. Carpenter, Hitchcock, and Warland, of Conn., and Rev. Messrs. Chapman, Monroe, and Parker, of Mass.; and the rector of the parish. Thursday, A. M. divine service was conducted by the Rev. Mr. Carpenter, and a sermon preached by the Rev. Daniel Burhans, D. D., the old st clergyman in the Church, probably, who has charge of a parish. In early life he was a pioneer of the Church in this county, having, in 1793, preached the funeral sermon of the Rev. Mr. Bostwick, the first minister of this parish—his first discourse after receiving orders—and knowing, probably, more of the history of the Church in this county and in Western Connecticut than any man now living.

Thursday, P. M., divine service was conducted by the Rev. Mr. Hitchcock. The sermon was preached by the bishop, who also administered the apostolic rite of confirmation to twenty-seven persons, and afterwards addressed them in a most faithful and impressive manner. One candidate was confirmed for this parish, the next day, at Van Deusenville, making in all twenty-eight, the largest number ever confirmed at one time in the parish since the first visitation of Bishop Griswold. In the evening, divine service was conducted by the Rev. Mr. Chapman, and we were favored with another discourse by the bishop. The attendance during these services was remarkably good. In the afternoon, the pews could not hold all the congregation.

We cannot but believe that this visitation will be blessed to the spiritual prosperity of the parish; we cannot but pray that an Episcopal supervision so auspiciously begun, may long be continued, to the glory of God, and the benefit of his holy Church.

RHODE ISLAND.

We have received the Journal of the fifty-third Annual Convention of this body. The meetings of this body were held in St. Stephen's Church, Providence, June 13th and 14th. The whole number of clergy canonically resident in the diocese is 22. The Rev. Dr. Crocker acted as President, and the Rev. Mr. Cole as Secretary of the Convention. The Church of the Advent, Diamond Hill Plain, Cumberland, was admitted into union with the Convention. The Standing Committee appointed were,

Clergy—Henry Waterman, Silas A. Crane, George W. Hathaway.

Laity—Resolved Waterman, George Mumford, Thomas Burgess.

The next Annual Convention was appointed to be held in Zion Church, Newport, 2d Tuesday in June, 1844.

INDIANA.

The following interesting item of intelligence is from the Rev. Missionary at New Harmony, and is dated June 15, 1841.—*Spirit of Missions.*

"The Vestry of St. Stephen's have just received, as an unsolicited donation, from two of our lay friends here, Mr. and Miss Maclure, a large brick building, erected by Mr. Rapp as a church, together with the old German burying ground, consisting of nearly three acres, just at the edge of the town, and most favourably located for a parish cemetery. We have a deed in fee simple for both. The building has been used for some time past as a theatre, but we hope to be able soon to restore it to its original purpose. It is now much out of repair, though a most substantial building. When properly altered and fitted up, it will afford us the most commodious church in the County, the body of the building being about 70 by 120 feet, exclusive of a part of a transept; the building being in the form of a Greek cross, of about 70 by 70 feet. The whole will afford an ample room for Church, Chapel, or Sunday-school; and Parsonage, or Parochial school rooms. Of course it will be some time before we can have the whole complete. Our first object is to put on a new roof, which is necessary to preserve the building from utter ruin. This will cost $600, which we have subscribed. Further repairs and alterations will proceed as we get the means, which I trust we shall do, without begging abroad; though if any other parish thinketh that it hath a claim upon the sympathies of the Church, this more. I think present circumstances and prospects are encouraging. May God prosper His own work, and to His name be all the glory."

FOREIGN.

PROPERT.—The following "declaration" has emanated from the diocese of London, and is in course of circulation for signatures in the several dioceses of England. We are thankful that upwards of 2000 have already attached their names.

"*The Declaration and Protest of the undersigned clergy of the Church of England, called forth by the exigencies of the present times.*—

"We, the undersigned Presbyters of the United Church of England and Ireland, declare our firm and unaltered attachment to the doctrines of our holy reformation, as they are embodied in the formularies of our Church, expressed in her Liturgy, and defined in her Articles, taken in their plain and literal sense, and as the same are generally set forth to the Homilies, and other writings of the Fathers of the Reformation. And we do hereby solemnly renew our pledge, in conformity with our ordination vows, against the errors of the Church of Rome, as those are confirmed by the decrees of Council of Trent, authorized to the Creed of Pope Pius IV., and maintained in the writings of Romish doctors, and modern apologists: and we further testify against any modified system of Popery, which, by undermining the supreme authority of the Holy Scriptures as containing all things necessary to salvation, by subverting the great doctrine of justification, as contained in Article XI. and by declaring the commandments of men, tends to lead men's minds back to the errors and practices abjured by our venerable Reformers. Finally, while we deprecate all attempts to reconcile such a spiritual despotism, by denying to the people all rights of judgment in matters of faith, we desire to make a public profession of our unshaken attachment to the Church of England, her apostolic order and wholesome discipline, and of our willingness to render due obedience to our ecclesiastical rulers in all things lawful."

NEW BRUNSWICK.—We are glad to observe that exertions appear to be making for securing to New Brunswick what every British colony, however limited, ought to possess, namely the invaluable services of a resident bishop of our national Church. The following circular has been sent to us on the subject:

"The erection of this province into a separate Episcopal see, has been long regarded by many among its people as an object of the utmost importance to the well-being and advancement of that branch of the Apostolic Church which has been planted in it: but the great difficulties in the way of such a measure have, until lately, had the effect of repressing any exertion for its accomplishment.

"The existence of this feeling, however, in New Brunswick, was known to most of the Colonial Bishops in the mother country, and, since a late noble effort has been made, excited in the first instance by the Bishop of London, and immediately with the utmost alacrity concurred in by the prelates, the clergy and laity of every degree, to complete the ecclesiastical establishment of this province among others, by placing a bishop at its head.

"By the last mail, his excellency, the Lieutenant-governor, was informed, that the whole of the sum remaining at the disposal of the Colonial Bishops' Committee, namely, £2,000, had been appropriated to the endowment of the proposed bishopric of New Brunswick; and it was clearly intimated that funds are expected to be raised in the province to cause the sum given by the Colonial Bishops' Committee, and to complete the endowment. His excellency having thereby convened a meeting of such members of the Church as could be got together, at which we, the undersigned, were nominated a committee to suggest such measures as may appear to be best calculated to give effect to this highly desirable and important object.

"We conceive that this simple statement of facts will prove more effectual than any argument or entreaties we could employ, to stimulate the churchmen of New Brunswick to make the exertions which are necessary on their part for carrying on this important work—a large portion of which has already been effected with them their aid; not merely by the splendid contributions of the rich but by the sacrifices of the poor; and we are persuaded that the general feeling will be, that the object is now practicable and ought to be promptly attained.

"In a pastoral letter, lately issued, the Bishop of Nova Scotia has earnestly called upon the clergy and laity of the whole diocese to be active in aiding the good design—pointing out the way in which their contributions should be made, and requesting the clergy, in all parts of the province, to act as agents in soliciting, receiving and forwarding those of their respective neighbourhoods, either to the chief justice or the archdeacon. Gifts of *available* land may be made in cases where it may be difficult to give money and pecuniary contributions may be payable by instalments; but we would suggest, that unless the last instalment be made to fall due within a year, the speedy attainment will not be promoted by payment in that way.

"We earnestly suggest that meetings of the members of the Church be held with all practicable expedition in the several parishes in the province and subscriptions entered into, and any other means adopted, that may seem advisable for obtaining contributions for this most desirable purpose.

"The spiritual interests of all classes, poor as well as rich, are concerned in this measure, and therefore, according to the pious example of the mother country, not only the liberal donations of the wealthier, but the smaller offerings of those whose means are not abundant, are urgently requested."—*Church.*

Two converted Jews were on Friday 11th of August, baptized in the parish Church of Cheltenham, by the Rev. Paul Lewis Sandford, himself also a converted Jew, and lately ordained a minister of the Church of England.

GENERAL.

COLLEGE HONORS.—The honorary degree of D. D., has recently been conferred on the following clergymen of the Episcopal Church:—Rev. George C. Shepard, of Jamaica Plains, Mass., by Amherst College; Rev. Heman Dyer, of Pittsburgh, by Western University of Penn.

COMMENCEMENT AT CAMBRIDGE.—The usual exercises of the annual commencement at Harvard University, passed off on Wednesday very pleasantly. The weather, which has been for some days very wet and stormy, had altogether changed, and the early part of the day was very fine, although some showers came up in the afternoon. The church was filled to overflowing, and the performances of the young gentlemen who took degrees upon the occasion, were received with much interest and approbation.

The degree of D. D. was conferred upon the Rev. Ezra Stiles Gannett, and the Rev. Daniel Sharp, of this city, and the Rev. Alonzo Potter, of Union College.

The degree of LL. D. was conferred upon Mr. William H. Prescott and Mr. George Bancroft, of the city, Mr. Jared Sparks, of Cambridge, and Mr. William Smyth, of Cambridge University, England.—*Boston Daily Advertiser.*

Ecclesiastical Calendar.

THIRTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 5.

Proper Lessons for Morning Service, Deut. xxx. Matt. xxii. Evening, Deut. xxxi. Matthew v.

FOURTEENTH SUNDAY AFTER TRINITY.
SEPTEMBER 12.

Proper Lessons for Morning Service, Deut. xxxiv. Matt. xxv. Evening, Deut. xxxii. 1 Peter i.

FIFTEENTH SUNDAY AFTER TRINITY.—SEP. 19.

Proper Lessons for Morning Service, Joshua xxiv. Mark xi. Evening, Joshua xxiv. 1 Peter ii.

SIXTEENTH SUNDAY AFTER TRINITY.—OCT. 3

Proper Lessons for Morning Service, Judges ii. Mark xii. Evening, Judges vi. 1 Peter iii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Manch Church,	Sunday,	Sept.	12th,	
Beaver Meadow,		do.	13th,	Evening.
Berwick,		do.	19th,	Evening.
Athens,		do.	22d,	
Towanda,	Sunday,	do.	26th,	
Troy,		do.	27th,	
Coudersport,		do.	29th,	Evening.
Smethport,		do.	30th,	A and E.
Coudersport,		Oct.	1st,	Evening
Wellsborough,	Sunday,	Oct.	3d,	
Blockhouse,		do.	4th,	A and E.
Lock Haven,		do.	5th,	Evening
do.		do.	6th,	Morning.
Jersey Shore,		do.	6th,	
Williamsport,	Sunday,	do.	9th,	
Muncy,		do.	10th,	
Jerseytown,		do.	11th,	Afternoon.
Bloomsburgh,		do.	11th,	
Danville,		do.	12th,	
Sunbury,		do.	13th,	
Schuylkill Haven,	Sunday,	do.	16th,	Morning
Minersville,	do.			Afternoon
Pottsville,	do.			Evening

GRACE CHURCH.

Sunday next being the second Sunday in the month, this Church will be closed in the afternoon. Evening service to commence at half past 7 o'clock.

The hours for daily morning Prayers at St. John's N. L., changed from 6 to 8½ o'clock.

"CHURCH OF THE NATIVITY."—*Late St. Timothy's N. G.*

Next to the North east Corner of Rodney road and Spring Garden street.

Divine service will be regularly held on every Sunday, commencing at 10 o'clock in the morning and at 7½ o'clock in the Evening. The Lecture to meet on every Friday evening at 7½ o'clock.—South Star.

ACKNOWLEDGMENTS.

Grateful acknowledgment is made of $50 from the Church of the Epiphany, by the hands of the Rev. Dr. Tyng, and $50 from the Ladies' Missionary Society of St. Philips Church, by the hands of W. P. Crosman, Esq., of Philada., in aid of building St. Mark's Church, Augusta, Maine.

Letters in Philada. to others, promptly and liberality the subscriber has been encouraged in him to enable him to make up the necessary sum, he is permitted to say that Mr. Daniel Wagner, No. 472 Chestnut st. will receive and transmit any contributions which may be forwarded to him by mail or otherwise. FRIENDS.

Rector of St. Mark's Ch., Augusta, Maine.

FOR KENYON COLLEGE.

From Ewd M. L.	
C. D. and I. F., and collection at Trinity Church, Oxford, Pa. $22 62, per Wm. Webb, Esq.	$10 00
Previously acknowledged,	28 62
	1100 00
	$1138 62

We also cheerfully acknowledge the following, which we hope may be increased to $10 from a B. for Bishop Chase, to supply Bishop Grandet's Tracts on the Reformation, in consequence of the letter in last Saturday's Recorder. The publisher will please forward, as the Bishop requests, and charge us for the amount.

WM. STAVELY & Co.

MEADVILLE FEMALE SEMINARY.

THE Directory of this Institution, incorporated a few years since under a general law of the State of Pennsylvania, are desirous of procuring the services of a gentleman and lady to take charge of the same, and connect therewith accommodations for boarding scholars.

Meadville is in the interior of Crawford county, in the northwest section of Pennsylvania, is nearly miles north of Pittsburgh, and thirty seven south of Erie, and contains a population about of 4000. It is second to no village in the country for health and pleasantness, and the general intelligence and morality of its citizens. It is surrounded by delightful scenery, diversified by different sorts of stages from various points, and occasionally by canal boats, which will, doubtless, be increased in daily lines in from twelve to fifteen months, when the entire line of the canal to Erie shall have been completed.

These facts render a Female Seminary of note within a healthy locality of some or more, it is believed no place, west of Allegheny, affords a more desirable location than the present one, for a school such as is contemplated. Persons possessed of making applications, will please address themselves to the undersigned, by whom all requisite information will be given.

DAVID DENNAN,
JOHN BROWNELL,
J. STUART RIDDLE.

Sep. 9—6t.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleecker st., N. York.

MRS. BAILEY respectfully informs her patrons and the public, that her Fall Term will commence on Thursday, the 23rd September next, at No. 10 Carroll Place,—a location so desirable for health and beauty as any other in New York. The house is well adapted to accommodate yearly boarders, in the genteel convenience and comfort. Great attention is devoted in this Institution to English Grammar, Arithmetic and Mathematics, History, Writing, Composition, and Music. The French Language, under the direction of a Parisian lady, is taught in the family. Classes in Latin, Spanish, Italian, Drawing and Painting, Dancing, and on the Piano Forte, will be early formed.

Mrs. Bailey has the pleasure of referring to the following gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Revd. Rev. Francis Ogilvie, John W. Frazee, M. D.
Revd. Rev. Wm. W. Phelps, D. D. Martin Paine, M. D.
Revd. J. M. Wainwright, D. D. Ed. G. Loring, M. D.
Revd. Francis L. Hawks, D. D. S. A. Fitz, Esq., Comptroller.
Revd. Lewis P. Balch. Thomas S. Secor, Esq.

May 27—6m.

JUST PUBLISHED,

ECLECTIC MUSEUM for September.—It is embellished with a beautiful engraving of the Robin or the Wolf, by Sartaine, from a picture by Wilson; it contains a rich selection of articles from the British Magazines and Reviews, besides translations from the French and German.

1—The Press and the Age.—Quarterly Review.
2—Wellington on the Government.—Dublin University Mag.
3—Lord Stanford.—British Critic.
4—Domestic Life of Napoleon.—Fra. Quar. Rev.
5—England's Neglect of Irish Affairs.—Dublin Un. Mag.
6—Sunday's Productive Farming.—Tait's Magazine.
7—Hybrids and Superfetations of the Brahmins.—Foreign Quarterly Review.
8—To. France and South America, For. Quarter. Rev.
9—Early Recollections of Southey and Wordsworth, Christian Observer.
10—Ecclesiastical Criticism on Works of Art, Fraser's Magazine.
11—Mexico and the Great Western Prairies. Edinburgh Review.

Poetry, Miscellany, Science and Art, Obituary, Bibliographical Notices &c.

Edited by J. H. AGNEW, and published by E. LITTELL, office 252 Chestnut street, Philada., and 256 Broadway, New York.

This work is published Monthly at six dollars a year Sept. 9.

NEW BOOKS JUST RECEIVED.

DR. Chalmers on the Romans, complete in 1 vol.—Barnes on the Hebrews.—Prout's Life of the Missionary Williams.—Mc Intosh, in various styles.—Wiseman's Kingdom of Christ abridged.—Rosebud Hill's Village Pedagogue.—Rev. R. Hooker's new and last work.—Herbert's works complete, in one vol. 12mo.—Bishop Grandet on the Reformation.—Pusey on Baptism.—Dissertations on Baptism.—Parker's Sunday Reader, a new edition in large type, designed especially for aged people.

All the new books at unusually low prices, always for sale by

H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Sept. 2.

EPISCOPAL BOOKS.

PUBLISHED and for sale by E. S. H. GEORGE, No. 26 South Fifth street, Chestnut street.

The True Catholic no Romanist, a vindication of the Apostolic and independent character of the Holy Catholic Church, in England and the United States, by Rev. Wm. H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.

The Pocket Churchman's Companion, or a faithful guide in prayer, the lessons, and the reception of the Holy Eucharist; containing a new and convenient arrangement of the Morning Worship, Psalms and Lessons for the Lord's Day Supper; together with the collects and psalms, classified according to their subjects, by do.

An Offering to Churchmen, or a few historical hints connected with the origin and compilation of the Prayer-book, with notes and an appendix, containing various documents connected with our Liturgy, by do.

The Church in Romance, or the Effect of Substituting the Holy Sacrament of Baptism according to the appointment of our Lord and Saviour Jesus Christ, in the room of his own ordinance to a person whose mind had been darkened by the assertions of the Papists, by do.

IN PRESS,

Jackson's Questions on the Lessons, Collects, Epistles and Gospels in the Sunday morning service of the Church, designed for Bible classes and Sunday schools. The whole will be published in three parts, the first part will be published first, which will be ready in a few days.

NEW AND VALUABLE EPISCOPAL BOOKS.

GEORGE S. APPLETON, 148 Chestnut street, opposite the Arcade, has this day published

The Churchman's Companion on the Chest; or A Complete Manual of Prayer and Devotion—selected from the writings of Archbishop Laud, Bishop Andrews, Bishop Ken, Dr. Hicks, Mr. Kettlewell, Mr. Spinckes and other eminent old English divines; edited by Prayer for the Rev. Mr. Spinckes, edited by Francis L. Paget, M. A. One elegant volume 18mo. 85.

Lectures on Mystagogical Catechising, by the Rev. J. Scott, A. M. Missionary at London and Montgomery in the Diocese of Western New York, with an introductory letter by the Rt. Rev. W. H. Delancey, D. D. One elegant miniature volume. Price 37½ cents.

The Practical Christian, or, Devout Penitent, containing the whole duty of a Christian in all seasons and occasions, filled to the utmost brief; a holy life, by R. Sherlock, D. D. with a life of the author. By the Rt. Rev. Bishop Wilson, author of Sacra Privata, etc. One elegant volume 18mo. Price 50 c.

MONEY RECEIVED FOR THE RECORDER.

Poetry.

SECRET GRIEF.

"The heart knoweth its own bitterness." Prov. xiv. 10.

A strange power hath the human heart,
By heaven in mercy given,
Strength to perform our wonted part
While silently 'tis riven;
To smile, e'en while each tender string
Is broken, one by one,
Hope to the fainting breast to bring,
While in our own, lives none.

To sit beside the sufferer's bed,
And dry the falling tear,
To gently hold the sinking head
And chase away each fear;
To gaze upon the trembling form
Till the lone heart seems broken,
And yet amid the fearful storm,
To give of grief, no token.

To hear that voice, whose slightest tone
Has sweetest music been,
Grow weaker, fainter, till each moan
The list'ning ear drinks in;
Yet still unmoved, the placid brow
To meet that languid eye,
Nor show the parting-spirit now,
How gladly we would die.

To shut within the blighted heart,
The agony, the strife,
And meekly bear our destined part
Amid the scenes of life;
Nor cast around our own loved throng,
The gloom that reigneth there,
To check the smile, the cheerful song,
To cloud this world so fair.

But oh! the soul could never bear
This weight of silent grief,
Did not its woe, one bosom share,
One kindly bring relief,
One, who, to sympathize, to cheer,
The path of sorrow trod,
One to the suffering ever near,
'Tis thine, O Son of God!

'Tis thine to bind the bleeding heart,
To calm the troubled breast,
Strength, hope, and heavenly peace impart,
To give the weary rest;
To point beyond the world of pain,
To that bright home above,
Where those who part may meet again,
Joined in unfading love.

LIFE'S A MOMENT.

The dew-drop on the blooming flower,
Reflecting rainbow tints at morn,
May sparkle brightly for an hour,
The golden cup awhile adorn.
'Twill vanish in the sun-ray's gleam,
Like the dun phantom of a dream.

The mist that gathers on the hill,
As light and transient as the air,
Its sombre hues the distance fill,
And seem to hold a dwelling there;
But like a thought, a glance, 'tis past,
Its essence in oblivion cast.

The waves that seek some distant shore,
Are borne along the sounding sea,
And joyful in their stormy roar,
To far off lands and mountains flee;
But ere they reach the weight for bourne,
They sink and others rise in turn.

And like the dew-drop's fleeting hour,
Or like the vapor's transient stay,
Or like the wave's ephemeral power,
Man's life and death are but a day;
At morn, the revel and the crowd,
At eve, the death-knell and the shroud!

Abridged for the Episcopal Recorder.

THE SWEDISH NURSE-MAID.

In 1819, I was in Sweden, and wanted to hire a nurse-maid to take to St. Petersburgh. Among those that offered themselves, was a tall, fine-looking young woman, perfectly clean in her person, and of a very lively temper.

Louisa Söderberg was a Swede, and spoke Swedish and German. Her disposition was remarkably good. She was so well able to do what was required in her situation, that we were quite satisfied with her, as far as her work was concerned. But it was easy to see that Louisa was altogether without religion. She had never possessed a Bible, nor ever heard a chapter read, except when she had gone to church, which was but seldom. Though born in a Christian land, she was as ignorant of God's word as a heathen. And, what was worse, she had the habit of taking the name of God in vain, and of crying out, "O Jesus!" upon every trifling occasion, whenever she was surprised, or pleased, or alarmed at any thing.

Those who truly fear the Lord are much grieved and wounded in spirit, when they hear these sacred names abused. Our ears were shocked, and our hearts filled with sorrow and pity, for our poor unconverted servant. I say *unconverted*; do you know what that word means? It means that her heart was not right with God: that it needed to be turned, changed, made new by the Holy Spirit. Everybody has a heart either converted or unconverted. In what state is yours? Is it like Louisa's at the time I speak of? Then hear a little more about her history.

One morning (it was the day after she came to live with us) I said to her, "Louisa, do you know that God has commanded us, saying, 'Thou shalt not take the name of the Lord thy God in vain,' and yet you are sinning in that way from morning to night. It quite pains your master and me to hear you." "Does it, ma'am?" she replied, "Oh then I must leave it off. I suppose it is a habit with me; and I never thought about it, whether it was right or wrong." I opened the German Bible, and showed her the commandment, Exod. xx. 7. "There," said I, "read it; can anything be plainer?" "So indeed it is," she replied, "plain enough; but no one ever told me of it before; so I never thought there was any harm in it. However," continued she, with a smiling countenance, "if you, ma'am, will check me whenever I forget, I will soon cure myself of this bad habit." In one fortnight, from no higher motive than to please her master and mistress, she had entirely laid aside the sinful use of her Maker's and Redeemer's name in common conversation. Louisa did not seek Divine grace at this time, for she was living "without God in the world;" but surely her conduct, in the above instance, may put to shame those vain excuses of inability (that is, of not being able to do right) by which people often try to shelter themselves from blame.

I now began to teach our Louisa the first principles of the doctrine of Christ. But, finding it difficult to say all I wished to say in a foreign language, I asked her, "Louisa, do you wish to learn our language? If you like, I will teach you." The girl was delighted at the thought of learning English; and, without delay, we began our first lesson in the spelling-book. She made rapid progress, for her heart was in it; and in about four months she could read the Gospels with ease, and understood many things that I said to her. Now I thought it was time to begin more fully to explain to her the meaning of certain portions of Scripture, as she read them; such as, what it is to be "born again;" what is meant by "repentance toward God, and faith toward our Lord Jesus Christ;" also about sin; and the great atoning work of Christ; and the way for a sinner to be made just with God and fit for heaven. Sometimes I spoke to her on one of these subjects and sometimes on another, as the Lord enabled me. Besides, I now and then put a question to her, such as "Do you, Louisa, feel yourself to be a sinner?" "Do you believe on the Lord Jesus Christ?" and so on. But I soon perceived, that she did not like this. She would have had me to let her go on reading, without explaining or asking her any question; for she did not like to have her conscience disturbed. In short, she displayed such a growing dislike to be spoken to about the salvation of her soul, that she would rather give up her reading lesson, (dear as she was of learning English,) than suffer any text to be applied to her own state and character.

The enmity of Louisa's heart against the truth seemed to increase from day to day. She could now understand our family prayers, and the reading of the Holy Scriptures, night and morning, at which she was always present. But the more she knew of the gospel of God our Saviour, the more she resisted the light, and hated the humbling doctrines of the cross. I was greatly discouraged, and ready to give up all hope of seeing the heart of my child's maid turned to the Lord. For a time my efforts for the good of her soul relaxed. But the good providence and abounding grace of God did not suffer things to continue thus. I was laid upon a bed of sickness; and Louisa became my kind, attentive nurse. Again I travailed in spirit for the salvation of her soul; and resolved, by the help of God, further to use every method that I could devise for her conviction and conversion.

In the mean time, as I was slowly recovering, there began to be much talk about a good German preacher, named Gossner, who was publishing the glad tidings of redemption through the blood of Christ in a very powerful manner, to the awakening of hundreds upon hundreds in the city of St. Petersburgh. This news rejoiced me, and revived my hopes concerning Louisa. Accordingly, as soon as I was able to go out, I confided my child to a friend's care, and took Louisa with me to the large chapel where Gossner was expected to preach. I was not disappointed in the sermon: it was sound and faithful; and full of Scripture truths, put in such a way as to strike home to the conscience. On coming out, I turned to Louisa and said, "Well, what do you think of that sermon?" "I never heard such a sermon in my life," she replied, with a look expressing deep inward feeling, "and I hope I shall never hear the like again. It went through and through me, like a knife. I should soon be in my grave if I were to hear such preaching as that.

It seemed clear to me, that "the Word of God" had proved "quick and powerful, and sharper than any two-edged sword," in the heart of this young woman, "piercing," as saith the Scripture, "even to the dividing asunder of soul and spirit, and of the joints and marrow." I knew that he who had wounded is able also to heal; and I inwardly prayed that this soreness of mind might lead our Louisa to apply for help to Him who has said, "The whole need not a physician, but they that are sick." "I am glad," said I, "that you have felt so deeply. That which you have been hearing is the word of God; and when God speaks to us, we ought to feel."

They who never tremble at God's word, who never weep on account of sin, and who never feel their need of a Saviour, cannot possibly enjoy the gladness of heart which flows from the Divine favour. The time will come, however, when you must feel—when you will be made to feel—and what will you then feel? Not the short pain which Louisa felt when the Spirit of God pierced her "through and through" with a sense of her sin and danger, that she might flee to "the blood of sprinkling" for pardon and for peace.

The evil one does not easily let go his prey; and he struggled hard to keep his hold of poor Louisa. She was greatly shaken in spirit by her inward convictions; yet still she tried to sing, and to be as merry as ever. But she could not throw off the solemn impressions, which every fresh thought of the sermon revived in her soul, and which threw a sad and anxious cloud over her features.

Another week rolled round, and again I bid Louisa get ready to accompany me to Gossner's Chapel.

And now the effect of the truth upon her mind became apparent. She read her Bible diligently, and frequently came to me for explanation of what she did not understand. When a public holiday came round, instead of dressing herself out, as before, to go to the summer gardens, or, other places of concourse, to see and be seen, she would ask leave to go to public worship; or, if Divine service was not observed on that day, she would stay quietly at home, singing hymns and attending to her daily business. Her mind was now enlightened to perceive how a sinner can be just with God. She saw, that by the deeds of the law she could not be justified; for it was when she compared herself with the holy law of God, that she felt her sinfulness, and her need of a free and full pardon, through the grace that is in Christ Jesus. She was enabled to believe on the Lord Jesus Christ, and to lay hold on his righteousness for her justification. And oh, how sweet she found that gospel which reveals the love of God to the gift of his dear Son! From that time, she bound the promises to her heart, and lived upon them as her meat and her drink; and the precepts were no less esteemed by her; for she loved holiness, and sought in all things to be conformed to the will of God.

A year and a half passed away, and during that time Louisa was growing in grace and in the knowledge of her God and Saviour.

In the interval she went to reside with another family. Soon after, Louisa caught a severe cold, accompanied with a cough, which continued with great obstinacy for many months. Her kind master used every possible means for her restoration to health. She was nursed with the utmost care; but one sad symptom followed another, till cough, pain in the chest, and nightly perspirations began visibly to waste her strength. When, however, the cold weather set in again, and she returned to town, she soon grew worse than before, and I judged, from her bodily sufferings, that she was not long for this world.

The willing spirit of Louisa had not long to wait for dismission from its wasting tabernacle. A message was sent to me, that she was worse and confined to her bed. I went to her without delay. She did not appear to be very near her end; but on my entering her room she said, "I have been longing for you to come. I am going fast. Do not leave me. I wish to die in your arms." I sat down by her bedside, and promised to remain with her. As if to claim me to her side, she said, "Put your arm under my pillow; let me feel it there." I did so; and began to speak to her of the glorious change that was approaching, and of the blessedness of being for ever with the Lord. Her mind was chiefly occupied about the Saviour's justifying righteousness; and she quoted with great feeling, the words, "he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." She told me that on the previous day her beloved Pastor, Gossner, had been to see her, and had prayed with her. She derived much consolation from the sweet words of Holy Scripture that he had brought to her remembrance, and blessed God for having cast her lot among those who cared for her soul. She spoke particularly of the Christian kindness of her dear master; and just as she was faintly labouring to tell me of his unwearied care, he came into the room to inquire how she was. Observing her breathing much oppressed, he said to her, "Ah, Louisa, what would you now do without Christ? It is hard work to die, even amid the hopes and comforts of the gospel;" and then, with a view to ascertain the nature of her experience, and the strength of her confidence in God, he added, "Is it not hard to die?" "Hard to die!" she replied, with something like surprise at the question, "Oh no! my Saviour is so near! there is nothing hard while he is with me." And as she said this, her eye assumed an expression of holy triumph, that showed how completely she was raised above the fears and pains of nature. What a victory! It was a privilege to behold the scene, and to hear such a dying testimony. Reader, will you be able to triumph thus? How are you living? Tell me that, and I shall be able to tell you how it is likely to be with you in your dying hour. Whoever thou art, I beseech thee, "Prepare to meet thy God;" for death will come to thee as surely as it came to Louisa. May it find thee, as she was, ready to depart and be with Christ.

VICTORY THROUGH CHRIST.

Oh for an overcoming faith,
To cheer my dying hours,
To triumph o'er the monster death,
And all his frightful powers!

Joyful, with all the strength I have,
My quivering lips should sing,
"Where is thy boasted victory, Grave!
And where the monster's sting?"

If sin be pardon'd, I'm secure,
Death has no sting beside;
The law gives sin its damning power,
But Christ, my ransom, died.

Now to the God of victory
Immortal thanks be paid,
Who makes us conquerors while we die,
Through Christ our living Head.

[*Selected.*

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XXIII.

A TWENTY-FIRST "TRACT ABOUT TRACTS."

In the recipe for putting up packages of Tracts, intended for distribution among the shipping, given in the number before last (No. XXII), we observe a typographical error, which requires correction, the assortment should be as follows, for cheap packages, to make a little money go a great way:—

(Cost 1 to 3 cents,) 3 Sailor's Tracts, (or more if you please;)—packages of this description, will cost from 1 to 6 cents each. The ordinary coasting vessels, schooners and sloops, number four to six men; vessels in foreign trade, say ten to fourteen: one package should be given to each vessel; as each contains twenty-one Tracts, there will be enough for large, and an abundance for smaller crews. Larger bundles might be advantageously given to ships and brigs; but packages of the kind stated will answer. If it is asked by any one, "how shall I engage in this good work?" the answer is obvious: send your servant to the Tract Depository, with an order, for say, (100 Sailor's Tracts, 250 Swearer's Prayer, 320 assorted handbills,) put them up into 33 bundles; then carry them, or send them around, giving one to each vessels on public display, or exposure to be solved, the most reading need not shrink from this privilege; you hand your packages of Tracts, and note, directed "to the Captain," (the Captain will please let the steward hand the enclosed Tracts among the crew,) to a Sailor, whom you will see on the vessel, nobody knows what it is, it is presumed to be a business package;—the quantity share mentioned, will cost you about $1.50, and you will return home, and lie down on your pillow that night, with the quietly delightful feeling that you have supplied thirty three vessels with a *religious library*; that you have placed the truth before 150 to 300 human beings; that you have set an agency in operation which may be the means of bringing 150 to 300 immortal souls to crowd around you on the day of Judgment, to thank you for their escape from hell, for their possession of heaven. Is a dollar and a half too much for all this; is it more than you can afford? Then buy 50 cents worth: is this too much? then expend 6¼ cts. a week and supply one vessel, at least, a week. Let one little band of those who go down to the sea in ships, and occupy their business in the great waters, have it hereafter to testify, that, if saved you were the instrumental means; if lost, that they perished not unwarned. *You* "shall by no means lose your reward," whatever may be the result to the objects of your Christian solicitude. We are indebted to our unknown friend and examiner, "O," for his opportune hint, reliance to the darkness of the sea. Will not merchants, and pious clerks, who are often situated in the midst of the shipping,—will not all Christians, who read this paper, give it a careful consideration, and do something for the salvation of the Seamen.

DESCRIPTION OF A CHRISTIAN.

The Christian sees the rise and fall of earthly potentates, and the convulsions of kingdoms, testifying of Him who reigneth among the nations, and accomplishing his word; he experiences the conviction that the most delightful of all truth, the hope which perisheth not, is confirmed by the strongest of all testimony, that heaven itself hath ratified the peace which it hath proclaimed; he rests assured that "prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;" and although he knows not the mode of the operations of the Spirit, he sees the demonstration of his power. And "taking head thou unto the sure word of prophecy, until the day dawn and the day-star arise in his heart," the true believer learns, from the things that are past, the certainty of things that are to come hereafter: he rests not satisfied with a mere name that he liveth, while yet he may be dead, but, having obtained that "precious faith," the gem of immortality, which springeth up unto eternal life, he experiences the power of the world to come, and unites the practice with the profession of religion: he copies the zeal of those who spend their strength for that which is in vain, and their labor for that which profiteth not, but he directs it to the attainment of an incorruptible inheritance—for he knows that his labor shall not be in vain while he yields obedience to that word which is the charter of his salvation, and which so unequivocally bears the seal and superscription of the King of kings.—*Rev. Dr. Keith.*

Children's Friend.

THE ROSE THAT BLOOMED ON THE SABBATH.

The following fact was penned by the late Mrs. Catharine Winslow, (*second* wife of the Rev. Myron Winslow,) when on a visit to this station, shortly after her arrival in this country. I have frequently perused it with much pleasure, and wished I could read it to some of my *little* friends in America, but as that is out of my power, I feel inclined to *impose* the task on you, so far as to read it to Charles and Elisha. It is as follows:

I knew a little boy (son of a Missionary in India) who had been carefully trained to regard the Christian Sabbath as God's own day, in which he was not even to think worldly thoughts. He was born in the midst of the heathen, who acknowledged no obligation to keep the Sabbath, but were as much occupied with worldly business during its hallowed hours as at other times; and notwithstanding some few were gathered from among them to hear the words of life from time to time, they seemed to have little perception of the command, "Remember the Sabbath day to keep it holy."

Perhaps the mother of this little boy had been more than usually earnest to impress on her son the importance of this command, seeing that he was exposed to such sad examples. Her efforts were crowned with a good degree of success. There was a tenderness of conscience about the child in regard to keeping the day, according to the spirit as well as the letter. His mother had seldom, I may say almost never, occasion to reprove him for breach of the Sabbath. He appeared to feel the necessity of being watchful over himself in little as well as great things, of which I am now about to relate an instance, as it was mentioned to me by one of his missionary friends.

The house in which he lived was situated in the midst of a large garden (or compound) where were many fine trees and flowers, of which he was very fond. The stately areca, towering cocoa-nut, with its rich conceal of leaves, and its clusters of ripe fruit; the spreading foliage of the pomplemore, the mango, and the jane—all were dear to his little heart, as the production of the soil on which he first drew breath. But there was one unpretending tree which he loved above all others, as being associated in his mind with the birth-place of his beloved parents; this was a rose-tree. His mother had often pointed to it when walking with him, and compared it to the bright roses of America. What then to him, in comparison, were the rich colors of the Indian roses, the bright red of the China rose, or the vermillion hue of the pomegranate buds, or even the more delicately tinted cups of the jubipetee? "The rose is a flower which grows in America," he would say, and for that he loved it. Well, the flourishing rose-tree gave promise of a flower, the first of the season. The little boy had been watching the bud with great interest, as his kind mother had given him permission to pluck it as soon as its beautiful leaves were unfolded. On Saturday he looked at it, just at evening, and discovered the delicate streaks of pink bursting through the green covering. On Sabbath morning, as he passed the favorite tree, he saw a full-blown rose, and drops of dew resting on the leaves like glittering pearls. *He left it in all its beauty*, and passed into the house. His mother not knowing he had seen it, and fearing that if left on its stock some one of the crowds of native boys who were assembling for instruction would seize it, and thus deprive her little boy of his long anticipated pleasure, plucked the fragrant flower, and coming behind her son as he sat reading, she passed her arm around his neck, and placed the flower in his bosom. To her great surprise he looked up and burst into tears, saying, "Mother, dearest mother, you have plucked this beautiful rose, which might have bloomed on its stalk, and thus praised God all this *holy day*." Much more the child said, tending to show the very nice sense he had of observing *holy time*. The eyes of the mother filled with tears. She felt that he had understood her instructions: she felt too reproved, that in her eagerness to gratify the beloved boy, she had forgotten the text, "Not doing thine own ways, or finding thine own pleasure, nor speaking thine own words;" she acknowledged it as a lesson for her, and may it not be a lesson for others? I was much struck with the circumstance at the time I heard it: and thought it worth remembering, as I might sometimes have an opportunity of doing good to some little boy or girl by relating it.

"Some children may say, 'he was too scrupulous: I do not believe it is wrong to pluck flowers on the Sabbath-day.' To such I would say, strive to have *your heart right with God*. If you seek to glorify him, he will help you, and you will not be tempted by flowers, or any other precious gift, to "seek your own pleasure on his holy day," and like little E——, you will on the Sabbath enjoy the flower more on the stalk, where it praises God, than in the hand. Your conscience cannot be too *tender* if it may be too scrupulous, in regard to keeping the Lord's day. The proper observance of it will secure you a happy week, and will warrant your laying hold of the promise in Isaiah, "Then shalt thou delight thyself in the Lord,' &c. &c."

I have copied the preceding from the original one, written by Mrs. W——, Little E——, of whom she writes, is the son of the dear brother and sister with whom I reside. The fact is *doubly* interesting to me, because it occurred at my (adopted) *home*. I feel in sending it to you I am only carrying out the design of our departed sister (Mrs. W.) had in view when she wrote it, viz: "To do good to some little boy or girl." "She being dead, yet speaketh."—*Mother's Mag.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 15th of Aug., has received the following contributions:

From St. James' ch., Fishkill Landing, $37 50. Sunday school scholars, per Rev. E. A. Nichols, $25. Offerings of St. James' ch., New York, per Rev. J. Brodhead, for Nebraska Mission, $4 50. Ladies' Society of Trinity ch., Michigan City, $20. John J. Smith, Beaufort, S. C., $1. St. James' ch., Newtown, Conn., per Rev. Dr. Bethune, $2 70. A member of St. Paul's ch., Flatbush, N. Y., per Rev. Mr. Lauderbach, $2. Emmanuel ch., Cumberland co., Md., per Rev. Mr. Hall, $7 50. St. Paul's parish, Prince George co., Md., per J. Lenox, esq., Baltimore, $12 90. St. James' ch., Chicago, being the amount and remaining mite collections, $31 62. Total, $159 25.

THOMAS N. STANFORD, Treasurer,
At the store of Stanford, Swords & Co.,
Sept. 1, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, $23 00:

By the Rev. Lot Jones, from a communicant of Christ Church, Gardiner, Maine, for the support of "Alexander H. Vinton." Africa, $20. From the Ladies' Association of St. Helena Church, Beaufort, S. C., for Greece. Sheldon Church, Beaufort, S. C., for Greece. Sheldon. From Christ Church, Coeymans, N. Y., $2 60. Total, $123 60.

☞ Demands upon the Treasury are urgent, and remittances are coming in to meet them. The attention of the Church is very earnestly entreated to the pressing wants of this department.

F. S. WINSTON,
New York, Sept. 1, 1843. Acting Treasurer.

GRANVILLE (EPISCOPAL) FEMALE SEMINARY.

THE next Session of this Institution will commence on the 19th of Sept., and continue 41 weeks, including a recess of one week at Christmas, and three days at Easter.

The School in all its departments, is under the immediate supervision of the Rev. A. Sanford, to whom applications for admission, and any communication in reference to the business of the School, may be addressed. A supply of competent and experienced teachers is secured for the coming year.

The charge for those who enter the family, including Board, Washing, Fuel, Lights, Room and Furniture, and Tuition in all the studies of the course, is per session, $110 00.

Daughters of Episcopal clergymen will be received for - - - - - - - - - $100 00
Tuition of day Scholars per quarter, - - 4 50

Extra Charges.

Instruction on Piano, with use of Instrument per quarter, - - - - - - 8 00
Instruction in French, Latin and Greek, each 3 00
Drawing per course of 20 lessons, - - - 5 00
" Perspective, " " - - - - 5 00
Painting water colors " " - - - - 4 00
Embroidery, " " - - - - 2 00

REFERENCES.

Rev. W. A. Sandland, - - *Zanesville.*
" M. F. C. Wing, - - *Gambier.*
" A. P. Dodd, - - - *Columbus.*
" A. Clark, - - - - *Circleville.*
" H. Dent - - - - *Pittsburgh, Pa.*
Granville, *July 25th, 1843.* Sept. 2—6t.

THE MISSES DONNALDSON'S

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

Will be reopened on Monday, Sept. 4th.

THIS Institution is divided into two departments—In the first, the course of study includes all the usual branches of Education, with the addition of Natural and Moral Philosophy, Astronomy, Chemistry, Geometry, Algebra and the Latin language. The second department is composed of younger pupils, who are instructed in all the elementary branches on an improved plan, which the experience of many years has found to be the best adapted to their age and capacities.

Letters inquire at their residence No. 216 Walnut street. Aug. 12—3t.

SCHOOL FOR YOUNG LADIES,

PHILADELPHIA.

THE REV. C. J. GOOD, Late Professor of Ancient Languages, in Washington College, Hartford, will open his school for Young Ladies on the first of September next at 311 Walnut street above Tenth.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the first of September, and ending on the thirty-first of January; the second commencing on the first of February, and ending on the thirtieth of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education, with instruction also in Latin and French.

TERMS.

For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Ancient Studies, Intellectual and Moral Philosophy, Logic, History, &c. &c.,
To pupils over twelve years of age, per quarter, $12 50
To pupils under twelve years of age, per quarter, 10 00
Latin, " " " " 5 00
French, " " " " 6 00
Use of Piano and Ink, " " 1 00

Text books furnished (if desired) at the usual store prices. Payable quarterly.

Further information may be obtained at 191 South Ninth street, or in the

Rt. Rev. H. U. Onderdonk, Louis R. Ashhurst, Esq.
Rev. Dr. Tyng, Dr. C. Morris,
Rev. Mr. Newton, Cornelius Stevenson, Esq.
Rev. Mr. Spear, T. L. Wharton, Esq.
Rev. H. Hobart, W. P. Crozier, Esq.
Caleb Jones, Esq.

Application may be made at No. 311 Walnut street from 10 A. M. to 1 P. M. Aug. 12.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleecker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues to keep School, and pursues the same systematic course of instruction, with the same branches, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 14th of May last, at No. 10 Carroll Place—which is not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate resident boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times:

Right Rev. Benj. T. Onderdonk, D. D. John W. Francis, M. D.
Rev. Wm. W. Phelps, D. D. Morton Pierce, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Thomas L. Hawks, D. D. S. A. Foot, Esq., Ex-member of Congress.
Rev. Lewis P. Balch, Rector.

May 6—1y.

SCHOOL FOR YOUNG LADIES,

12 Pierrepont st., Brooklyn L. I.

THE subscriber will commence his next quarter on Monday, Sept. 4. Information respecting plan, terms &c., may be had by enquiry at 42 Pearl street, or John Cleaveland, Esq., 24 Wall street, New York. Parents can refer to Rev. Drs. Cutler and Stone, Rev. Messrs. Goddard and Wm. B. Lewis, Messrs. Whitehead, J. Cowell, Charles Hoyt, Josiah L. Hale, and Henry F. Worms.

Aug. 5—3t. S. CLEAVELAND.

WASHINGTON COLLEGE,

HARTFORD, CONNECTICUT.

THE fall term of this Institution commences on the 23rd day of December next, at which time students who propose to enter at the beginning of the collegiate year should present themselves for examination. The requisites for admission are the same as in the other Colleges of New England.

Washington College is situated on an eminence overlooking the valley of the Connecticut, and the city of Hartford, one of the most beautiful towns in New England. The location is healthy and the extensive grounds which surround the buildings, have been tastefully laid out and planted with forest trees, and are not surpassed in beauty by any in New England. The College was founded under the auspices of Bishop Brownell, and chartered by the legislature in 1824. The first Class was graduated in 1827. It now numbers 247 Alumni, eighty of whom are clergymen and between twenty and thirty more are now candidates for orders. It is strictly a Church institution, the members of the Faculty and of the Board of Trustees being all Churchmen. The course of studies is as thorough and as extensive as in any of the Northern Colleges. It has a well selected library and a Philosophical and Chemical apparatus amply sufficient for all the purposes of instruction. There are three terms in the year. The expenses are, for tuition, $11 per term, room rent $6 per term, servants' hire, use of library, &c., $3, board, from $1 50 to $2 25 per week. The whole expense in a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy a less sum will suffice.

Aug. 26—3t.

VALUABLE AND CHEAP BOOKS.

THE subscribers have recently published the following valuable and cheap works.

Nevins's Church Harmony, cloth, - $1 50
Text Book of Mottos, do. - 1 50
D'Aubigne's Reformation, do. - 1 00
Do. do. boards, - 75
Bible in Spain, by Borrow, paper, - 37½
Gypsies of Spain do. do. - 37½
History of the Inquisition, by Llorente, do. - 37½
Liebig's Agricultural Chemistry do. - 25
Liebig's Animal do. - 25
Father Clement, do. - 25
McCrie's Conversions, do. - 25
Fleming's Rise and fall of Papacy, do. - 25
The Neighbors, by Miss Bremer, do. - 18¾
Dr. Parry's Sermons, do. - 6¼

JAMES M. CAMPBELL & CO.
Sept. 2. 28 Chestnut st., up stairs.

D'AUBIGNE'S HISTORY OF THE REFORMATION.—A NEW AND CHEAP EDITION.

JOHN S. TAYLOR & CO., Theological and Sunday School Booksellers and publishers, 145 Nassau street, New York, have in press and will publish in a few days, D'Aubigne's History of the great Reformation, abridged for Sunday schools, and for general circulation, being an abridgment of the last three volumes. 1 vol. 18mo.

N. B. Any saleable books to be had on New York. Published by J. S. T. & Co. at the lowest cash prices. Sept. 2—3t.

SCHOOL BOOKS.

TEACHERS and parents are respectfully invited by the subscriber to his stock of School Books and Stationery, which may be obtained at as low prices as at any store in the city, among the assortment are the following: Geographies: Mitchell's, Smith's, Olney's Woodbridge's Adam's, Worcester's and Saxe's, the latter, the Geography and Atlas for 75 cts., also Burrit's Geog. of heavens, Butler's Ancient Geography and Atlas, also, all the popular works on Philosophy, Chemistry, Geology, Grammar, History, Arithmetic, Geometry, Algebra, Botany, Astronomy, Composition, &c. &c. Superior Copy Books at 37½ cts. per dozen.

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GEO. S. APPLETON, Publisher,
148 Chestnut st., opposite the Arcade.

REV. MR. ODENHEIMER'S BOOK.

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This day published by H. HOOKER,
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Sept. 2.

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CHARLOTTE ELIZABETH'S NEW WORKS.

SECOND CAUSES, or Up and be Doing,—and The Wrongs of Women.

Just published and for sale by
JAMES K. SIMON,
Aug. 12—3t. Fifth st above Spruce.

BARNES ON THE HEBREWS.

JUST published and for sale by PERKINS & PURVES, No. 134 Chestnut st.,

Notes Explanatory and Practical, on the Epistle to the Hebrews, by Albert Barnes. Aug. 5—3t.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY ANNERS, bookseller and publisher, No. 6 Minor st., Philadelphia,

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Philad., May 19, 1843.

The recommendation of the Proper Lessons, by the Episcopal Presbyterians, has my cordial concurrence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. I. P. K. Hutchins, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service. I. P. K. HUNSHAW.

Baltimore, May 24, 1843.

I cordially unite in the above recommendations.

JACKSON KEMPER,
Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following gentlemen of Philadelphia:

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" E. Neville, " St. Philip's "
" W. Wyatt, " Grace "
" S. H. T. Tyng, D. D. " Epiphany "

August 5—3t.

HANNAH MORE'S WORKS, No. 2.

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HISTORY OF THE CHURCH OF ENGLAND

IN Press, and will shortly be published, "The History of the Church of England to the Revolution of 1688," by the Rt. Rev. Thomas Vowler Short, D. D.

JAMES M. CAMPBELL & CO.
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Aug. 19. Medical Bookstore, 222 Market st.